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The Living Church

Saturday, February 23, 1895

News and Notes

HERE are some school boy answers to examination questions: "A point," wrote one boy, "is that which will not appear any bigger, even if you get a magnifying glass." "Two straight lines cannot enclose a space unless they are crooked," said another who may have had Irish blood in his veins. "Parallel straight lines are those which meet at the far end of infinity," is equal to some poetry. "Things which are impossible are equal to one another," is common-sense, even though it is not exactly mathematical.

THE Archbishop of Canterbury, speaking at Croydon on a recent occasion, referred to the great work the Church of England was doing on both sides of the Severn, and to the vast influence it had exercised in the development of elementary education. He did not say it in any boastful spirit, but it was a notable fact that the Church of England was educating more than half the children now attending elementary schools in the country, and not only educating more children than any other body, but more than all the rest put together.

IT is announced in the secular newspapers which claim to have inside information, that at the recent meeting of the Constitutional Commission in New York, it was decided to make no report on the subject of the proposed diocese of Washington with a Primate of the American Church resident there. The vote is said to have stood 8 to 6 out of fourteen members present. It is reported on the same authority that those who have at heart the project of establishing the Primus at Washington will bring it forward at the meeting of General Convention next October. We suppose the report will shortly be published. Some indications of the character of the proposed changes in the constitution have already come to light, but the canons also are to be reformed, and there will undoubtedly be many things in both departments which will call for the most careful consideration. Six months is not too much time for the preliminary examination and discussion of a work of such importance, necessary to secure intelligent action in the Convention at Minneapolis.

THE English *Sunday Times* of recent date has a statement that the single Communion cups of which so much has been said in certain circles, are in use in several of the Episcopal churches of New York. This is attributed to the fact that certain members of the plutocracy carry their ideas of caste so far as to refuse to drink "the chalice of the grapes of God" in common with their fellow-Christians. We have yet to hear of a single instance of the kind, or of any other feeling in Church circles but that of disgust for such a proposition. This strange and ridiculous usage has been confined, so far as we know, to a few sectarian churches. It looks very much as if the whole thing had been gotten up in the interests of manufacturers of plated silverware, who are sending circulars around accompanied by sensational statements taken from certain medical journals, calculated to frighten the ignorant into thinking that "death lurks in the Communion cup," notwithstanding the fact that the clergy who are certainly more exposed than anybody to whatever risk there is, are notoriously the most healthy body of men in the community.

LORD ROSEBERY having stated in a speech at Cardiff that at the Reformation the government of England took away the revenues which had previously belonged to the Church of Rome and transferred them to the Church of England, has been taken to task for an utterance so grotesquely at variance with the historical facts of the case. People have written to ask him to point out the Act or Acts of Parliament by which this remarkable transaction was effected. To this troublesome question the Premier has but one reply, namely, "It raises a question of greater magnitude than he can find time adequately to deal with in correspondence at present." Undoubtedly the State took from the Church a considerable amount of property at the Reformation, but we never heard that any of it was given back or transferred to any religious organization. It ought to be understood by this time, what is the simple fact, that there was no thought or question of any new society or church, called the Church of England. That expression, in Latin, *Ecclesia Anglicana*, is at least as old as Magna Charta.

AT a meeting of the (Roman) Catholic Truth Society at Hulme, a Mr. Kelly expressed an opinion that converts would be attracted to Rome through the influence of the "High Church party." The Bishop of Salford (Roman Catholic), who presided, said that "his experience had been the reverse of this." He spoke of an occasion when an Anglican vicar in his neighborhood, who was a "ritualist," was accused of leading his people, by his teaching, to the Church of Rome. This had been mentioned by a friend in his presence, and he had been constrained to say that for "one convert he received from the vicar's church (the largest in the place), he received ten from the Non-conformists." It has been a common remark that by far the largest part of the secessions to Rome from the Church of England have been of those who were originally members of the Evangelical or else the liberal party. Such were Newman, Ward, the Wilberforces, and most of the other well-known names of a former generation. During the last 30 or 40 years the number of conspicuous conversions to Rome from the Anglican Church have been comparatively few. The policy of Pius IX. from 1856 onward, effectually checked any tendency in that direction.

A WELSH Wesleyan minister writes to *The Church Times* to explain how he became convinced of the wrong and injustice of Disendowment. He had determined to prepare an address on Disestablishment, and commenced a course of reading, which, to his great surprise, revealed to him the unfounded character of his preconceptions. He was astonished to find that the facts were overwhelmingly against disendowment, and therefore he feels compelled to enter his protest against the iniquity which would cripple the Mother Church by an unfair and unscrupulous act. He ends his letter in this vigorous language: "Let the Church awake to the danger threatening her in Wales. I do not fear that disendowment will crush Anglicanism—it is too healthy and spiritual for that—but it can mutilate its organization. Never has Anglo-Catholicism shown itself so much in earnest as to-day. It is answered that its political peril has caused the awakening. I do not believe it. I find the clergy are hard-working, spiritually minded men. Give the Church time, stave off the immediate danger, and Wales, educated to see the contemplated injustice, will indignantly repel those who now lead her. The heart of Wales is right, whatever we may think of its head."

THE Turkish government seems to have taken every possible precaution to prevent the truth about the Armenian outrages from ever becoming fully known. It appears that all correspondents and reporters are forbidden to go to the scene of the massacres till after the Commissioners have made their report. It is also stated in recent telegrams that the Commissioners themselves have been furnished only with Turkish interpreters, which certainly is not calculated to render it easier for them to arrive at the real facts of the case. It will be most unfortunate if their report shall be framed under such conditions as to fail to satisfy the moral sense of Christian nations. An example of Turkish methods is seen in the treatment of the Armenian Patriarch. His letter announcing his intention to send a special delegate of his own to Sassoun, was returned to him by the vizier with a command to exscind the statement that the Bishop of Moosh had been imprisoned for three years. He declined to obey and was accordingly notified that his delegate would not be permitted to proceed. Surely the existence of such a government as that of Turkey upon the threshold of Europe, cannot be much longer tolerated. The emancipation of the long-suffering Christians of the East must come at last.

A DISPATCH from Yankton, South Dakota, to *The Chicago Tribune* is as follows:

> The Legislature has repealed the divorce law requiring six month's residence in the State before an action can be commenced, and restored the old law, which requires only three months residence. This was brought about by petitions from all classes of people, many of the churches joining in the appeal.

We venture to hope that the last clause of this message is untrue. That bodies claiming the name of Christian should lend their aid to such a transaction would indeed add the capstone to a disgraceful state of things. Such "churches must have given up all endeavor to mould the moral sense of the community, though possibly they may still maintain a virtuous attitude upon such subjects as "dancing" and "temperance." The real explanation of this retrograde action on the part of the State Legislature seems to be afforded by the fact which came to light some months ago, that since the repeal of the old law, another region of the country has become the favorite resort of persons seeking release from marriage vows. Many of these people have abundant means and spend money without stint in the places of their temporary residence, introducing among the inhabitants of the new cities which they favor with their presence, ideas of luxury which the business men have found highly profitable. To this it may be added that the liberality of the wealthy visitor often extends to the churches which they find willing to receive them. How the moral tone of our newer communities is likely to be affected by this general condoning of looseness in the most sacred relations, may easily be imagined.

SOME one has taken the trouble to investigate the relation of the secular newspapers to religion. It may perhaps seem surprising to find that in the amount of space devoted to that subject the Chicago papers stand first. The popular idea of Chicago undoubtedly is that it is, on the whole, an irreligious city. The facts mentioned may serve to show at least that the interest felt in religious affairs is not less in this great city than elsewhere. When we come to examine the quality of this interest, as gauged by the character of the religious news presented in the columns of these papers, the result, though not reassuring, is instructive. The greater part of the sermons and addresses reported on Monday morning are those of the independents and free lances of various kinds. There is an evident leaning to those forms of religion, or quasi-religion, which are most remote from the old-fashioned paths of orthodox Christianity. Of course, everything of a striking character, pageants, celebrations, and the like, are duly chronicled, and likewise quarrels, conflicts, and controversies. In a Sunday paper we find half a column devoted to religious news, and about half of this space is taken up with humorous paragraphs, or out of the way scraps of information. Among the other items is the statement that a Buddhist "Bishop" from Japan is establishing a temple in San Francisco, that five prophets on the Pacific coast are predicting the end of the world in two years more, that the descendant of a great Scottish reformer is a member of a Roman Catholic religious order, that three French bishops fence and ride on horseback for exercise, and that a clergyman in the East has been compelled to resign because his congregation object to his devotion to whist, tennis, and tobacco. On the whole, it is open to doubt whether the furtherance of the cause of spiritual truth and Christian morals is in proportion to the amount o space given to the subject of "religion." The newspapers, however, only reflect the tone of the public generally, and this is the point which the Christian world has need to lay to heart.

Canada

Numerous improvements have been made in the past year in the churches in the parish of Antigonish, diocese of Nova Scotia. At Christ church, Linwood, a new organ, eastern window, improved position of the choir, and other alterations have made a great change for the better. At St. Paul's, Antigonish, the new winter rectory has been completed and a lecturn, prayer desk, font, and eastern window put into the church. The St. John's chapter of the Brotherhood have been doing good work in and about Truro of late years. Their latest venture has been to open a reading room there, free to men, which will also be used for the weekly Bible class. The grand organ for St. Luke's cathedral, Halifax, was to arrive from England early in the year. A member of the English firm of Norman and Beard, from whom it was procured, is at present in Canada to superintend the building. Two missions have been added to the parish of Rawdon lately, and the parish church has undergone considerable repairs, and is much improved. There is a weekly celebration of Holy Communion and an increasing number of communicants. The people of the combined parishes of North Sydney and Sydney Mines expressed their regret at the departure of the rector, the Rev. R. D. Rambreck, for another field of labor, after a service with them of 12 years, and addresses with handsome gifts were offered both to him and his wife on the occasion of their leaving. A chapter of the Daughters of the King has been formed in connection with St. Mark's church, Halifax. A large quantity of useful articles for the poor were brought to the children's gift service at Dartmouth, on the last Sunday in the year, 26 poor families being relieved.

Bishop Newnham of Moosonee, was to visit the diocese of Fredericton the first week in February, and to preach at Trinity church, St. John, and St. John's church one Sunday and at Fredericton the following Sunday. The Rev. Canon De Soyres bespoke a warm welcome for him, mentioning him as "one of the youngest, but not the least laborious, of Canadian missionary bishops." An address was presented to the Rev. Canon De Soyres by his parishioners of St. John's church, Feb. 2nd, speaking their affectionate confidence in him during the years of his ministry among them. In the course of Canon De Soyres' reply, he spoke in terms of warm praise of the late Metropolitan, Bishop Medley, concluding with the words: "It would be well if all of us would so spend our lives, in ceaseless industry, in entire concentration on our ministerial work, that, at the age of eighty-seven, we might have some portion of the many-sided culture, ripe literary judgment, and absolute self-devotion of Bishop Medley." There was a large attendance at the opening of the new school buildings at Rothesay. This school seems now to be an assured success, though contributions will still be needed to reduce the original obligation, and to provide exhibitions for the sons of missionaries.

An urgent appeal is being made just now for the diocese of Qu'Appelle. Much of the successful work in this diocese, which was formed ten years ago out of the dioceses of Rupert's Land and Saskatchewan, was due to the devoted labors of the first Bishop, Dr. Anson, third son of the Earl of Lichfield, who resigned his charge two years ago, after an episcopate of eight years. There was but one missionary to the Indians in this vast diocese at the time of Bishop Anson's advent. Under the present Bishop, the Rt. Rev. Dr. Burn, there are 16 priests, 2 deacons, and 11 lay readers, but men are still badly needed as well as funds for their support. Qu' Appelle Station is the seat of the diocese, St. Peter's church being the pro-cathedral, a pretty little building of white brick with a large chancel for diocesan functions. St. John's College, which consists of theological college, boys' school, and see house, where the Bishop and clergy live, is also situated at Qu' Appelle Station. The new church of St. Paul's, at Regina, was to be opened by the Bishop on the 24th.

New York City

Bishop Potter made a visitation of the Cathedral Mission (Old Epiphany House) and administered Confirmation last week.

At St. Bartholomew's parish house, the loan department is at the present time loaning on chattel mortgages, on an average of $6,000 monthly.

St. John's guild reports that the receipts of the past year from all sources, amounted to $39,158, expended in the relief of 49 471 unfortunates.

Mr. Percy Rivington Pyne, who died in Rome, Italy, of heart failure, Thursday, Feb. 14th, was a prominent Churchman, a vice-president of St. Luke's Hospital, and officially connected with many public and philanthropic institutions of this city.

One of the organists of Trinity church, Mr. Victor Baier, has been seriously ill for several weeks with an attack of typhoid fever, brought on by grippe. It is hoped that notwithstanding the critical character of the illness, his life may be saved.

The regular meeting of the Church Club was held on the evening of Thursday, Feb. 14th. A feature of the occasion was a reception given to the members of the Joint Commission of the General Convention, on the Revision of the Constitution and Canons, which has just been holding its sessions in this city.

At the annual meeting of the Church Periodical Club, at the parish rooms of St. Bartholomew's church, already referred to in the columns of THE LIVING CHURCH, the present officers were re-elected for the ensuing year, as follows: President, Mrs. R. M. Hoe; secretary, Mrs. John L. Chapin; treasurer, Miss Florence Taylor. The club needs funds for the pushing of its very useful work.

At the Priory Farm of the Brothers of Nazareth, there is need of a Brothers' house for the use of the order, and for necessary hospitality in connection with their charitable work. A chapel is also needed, the nearest parish church being five miles away. Miss Grace Wilkes has lately given $1,000 towards this need. About $20,000 is the sum required to carry out the plans.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, a new feature of work introduced by the parish chapter of the Brotherhood of St. Andrew is a Bible class for young men, held Saturday night. The class will be in charge of one of the assistant clergy, and it is hoped that by holding it on Saturday night a greater number of young men will be attracted and benefited.

Extensive preparations have been making for the coming Lenten services in the churches of the city. Attractive courses of instruction have been arranged by the clergy, with many lists of special preachers and lecturers. A feature of almost all the Lenten cards issued, is multiplied services, at greatly varied ranges of hours to suit the needs of all class of parishioners.

A special service has just been held in St. Chrysostom's chapel, of Trinity parish, by Armenians of the city, in memory of their countrymen massacred by the Turks. The service was according to the ancient Armenian ritual. The Blessed Sacrament was celebrated by the Rev. Dr. Derounia, and the Armenian language was used. An address was delivered in Armenian and also in English. Much earnestness was manifested by those present.

The annual dinner of the Lehigh University Club of this city, composed of graduates of Lehigh University, was held Friday evening, Feb. 8th. Among those who made addresses, were Prof. Peverin Ringer, Wm. H. Chandler, and Mansfield Merriman, representing the faculty; John Fritz, formerly manager of the Bethlehem Iron Works, and Eckley B. Coxe, of the board of trustees of the university. The chairman in charge was Chas. E. Ronaldson.

The late James C. Cunningham, who died Dec. 2nd last, left by will the residue of his property to the trustees of the Cathedral of St. John the Divine, ignoring certain relatives who live in California, China, and Japan. The residue will probably amount to about $40,000. The relatives give notice of intention to prevent the cathedral from receiving the amount, by contesting the will, on the ground of mental incapacity on the part of Mr. Cunningham.

The rector of the church of Zion and St. Timothy, the Rev. Dr. Lubeck, has issued an illustrated history of the church and the parishes which combined to make that parish. These were Zion church, the church of the Atonement, and St. Timothy's church. Zion church was originally Lutheran, but came over to our communion in 1810, after two of its pastors had successively sought our Holy Orders. The church of the Atonement subsequently united with it, and in recent years, as is well known, Zion and St. Timothy combined in a single parish.

The Rev. Abraham Yohannan, who is in charge of the Armenian mission of St. Bartholomew's church, has assumed the duties of lecturer in Oriental languages in Columbia College. He is a graduate of the college at Urmi, Persia, and of the General Theological Seminary. His department in Columbia will offer courses in the Turkish, Armenian, and modern Persian languages. Col. Benjamin who, according to the register, was the oldest living graduate of Columbia, died last week. He was born in 1804, and graduated from the college in 1827.

It is announced that the Rev. Dr. J. H. Rylance, of St. Mark's church, is engaged to be married to Miss Ellen Coe, who is at the head of the New York Free Circulating Library in the Bruce Memorial Building. The marriage will take place shortly after Easter. Dr. Rylance is at present confined to his room with a severe attack of malaria, but is expected to be out in a few days. He was formerly rector of St. James' church, Chicago, and became rector of St. Mark's in this city in 1871. Miss Coe, who came of a New England family, is daughter of the late N. D. Coe, of Winsted, Conn. She has been a parishioner of St. Mark's for ten years, and active in Church work.

As already announced in the columns of THE LIVING CHURCH, Barnard college has received an offer of $100,000 for its building fund on condition of moving to a site near the new buildings of Columbia College, and the trustees have secured an option on ground in that locality. But it seems that Barnard is liable to lose both the $100,000 and the option on the site desired, unless the purchase money can be raised by the middle of March. This amounts to $160,000. Something over $16,000 has been pledged, so that $144,000 still needs raising inside of the next few weeks. Very earnest efforts are making by friends of the institution to win success. The ladies are especially interested.

A meeting was held Monday, Feb. 11th, at the residence of Bishop Potter, under the auspices of the Woman's Auxiliary of the Church Temperance Society, to stimulate interest in the work of the society through the informal interchange of views. Among those present besides Bishop Potter, were Bishop Barker, of Olympia, the Rev. Drs. Henry Y. Satterlee and Edward A. Bradley, of this city, the Ven. Archdeacon Alsop, D. D., of South Brooklyn, Mr. Silas McBee, and many ladies of position. In a public interview for the press after the meeting, Bishop Potter spoke with favor of the system recently started by a number of wealthy people in Vienna, by which poor people could get well-cooked meals at marvellously cheap prices. He said that as long as liquor-dealers provide good free lunches and make their places more attractive than cheap restaurants, the liquor-stores will have the bulk of the patronage. He believes in a policy of substitution rather than repression, and he would like to see some wealthy New Yorkers, who possess brains and common sense as well as money, start some thoroughly good cheap restaurants or cafes for the extremely poor.

The parishioners of St. Clement's church gathered Friday, Feb. 15th, at the funeral of their late rector, the Rev. Albert J. Thompson. Among the congregation were several clergymen. The service was choral. The officiating clergy were Bishop Potter, the Rev. Drs. Morgan Dix, Thomas Richey, and James Mulchahey, and the Rev. Messrs. Alban Richey and E. H. Van Winkle. The coffin was followed by these clergymen as pall-bearers: The Rev. Messrs. Wm. H. Geer, Elliott White, George Hebbard, Wm. F. Lewis, Gouverneur M. Wilkins, and Frank B. Reazor. The late Rev. A. J. Thompson was born at Rehoboth Beach, Del., in 1849, where his father owned a large farm. He went from a school at Lewes, Del., to Hobart College, but left there after two years and entered Union Theological Seminary. He eventually graduated at the General Theological Seminary. After a term as assistant he became rector of the church at Wickford, R. I. In a few years he returned to this city and was appointed assistant to the Rev, Dr. Eaton at St. Clement's church. On the retirement of Dr. Eaton on account of age, he succeeded to the rectorship, taking up his enlarged duties with redoubled energies for the work of the parish, especially among the poor. He was attacked by an internal cancer from which he died at Eustice, Fla., Saturday, Feb. 9th.

The new chancel of the church of the Transfiguration, the Rev. Dr. Houghton, rector, described in our issue of Feb. 9th, has cost, exclusive of the organ, about $18 000, a surprisingly small outlay for such notable results as have been accomplished. The whole was made possible by the presentation of the house adjoining the church, by Mrs. Zabriskie. The old marble altar has been placed upon a solid stone base, and a super-altar has been constructed of Sienna stone. Above this rises the reredos of dark-toned alabaster. The upper portion will eventually be very elaborate and will reach the roof. The new organ on the south side of the chancel is separated from it by a screen of wood, rich in carved work, and consisting of three cinque foiled arches. A service of blessing took place Wednesday evening, Feb. 20th, when this part of the improvements was finished. On that occasion the choir of the parish was aided by the choir of St. John's chapel of Trinity parish, under the direction of Mr. George F. Le Jeune. There were also present and assisting, Messrs. Richard Henry Warren, organist of St. Bartholomew's church in this city, and Mr. S. B. Whitney, organist of the church of the Advent, Boston.

Philadelphia

The Rev. James B. Halsey, rector's assistant at St. Timothy's church, Roxboro', has organized a Bible class, whose object is to prepare teachers for the Sunday school. It meets on Wednesday evenings in the parish building.

It is said to be an assured fact that the congregation of the church of the Epiphany will unite with the congregation of the church of the Messiah at Broad and Federal sts., and that under the former name a new church edifice will shortly be erected, and other extensive improvements made.

At St. James' church, 22nd and Walnut sts., the Rev. J. N. Blanchard, rector, the following is the list of special preachers for week nights in Lent: Service at 8 P. M. March 6th, Bishop Doane; March 12th, Rev. Dr. Morgan Dix; March 19th, Bishop Potter; March 26th, the Rev. Dr. E. A. Bradley, of New York; April 2nd, the Rev. Dr. Alex. Mackay-Smith, of Washington.

The choral society of the church of the Holy Apostles, numbering at least 100 voices, with Mr. George F. Bishop as musical director, on Sunday evening, 10th inst, rendered Stainer's "The Daughter of Jairus", in a very superior and artistic manner. An appropriate sermon was preached by the rector, the Rev. Henry S. Getz.

A choral society which meets every Thursday evening in the parish house, has been formed at the church of th

carnation, the Rev. Dr. J. D. Newlin, rector. This new organization is under the direction of Prof. Paul Kirchner, and it is expected that it will give the oratorio of the "Creation" during the coming month of May.

In the annual report of the Rev. Wm. M. Harrison, chaplain of the Episcopal Hospital, the following statistics are taken: Services held in the main wards, 2,676; in side wards, and in private rooms, 574; in the chapel, 130 services; Baptisms (including 2 adults), 24; confirmed, 8; marriages, 8; burials, 33; Holy Communion celebrated 66 times. Visiting from cot to cot has shown the power of the religious side of the hospital. There is great need of starting a Samaritan fund to aid discharged patients, for which the offertory funds are inadequate. The lady visitors have very materially aided the chaplain in his work. Several memorial gifts have been received for the chapel.

A special festival service was held on Thursday evening, 14th inst, at St. Matthias' church, the Rev. Dr. R. A. Edwards, rector. The music was rendered by a mixed vested choir of 50 voices, under the direction of Mr. A. L. Phillips, choirmaster, Mr. A. K. Baines, organist. The tenor solo "Sound an alarm" from Handel's "Judas Maccabeus", was sung by Mr. Charles Stuart Phillips of New York, who also gave Buck's "Fear ye not, O Israel." Among other selections given were Parker's "Redemption Hymn," with alto solo by Miss Fanny Keim, and Torrente's "Show me Thy ways, O Lord," soprano solo by Miss Corinne Wiest.

The annual meeting of the managers of the Educational Home for young Indians was held on the 7th inst., at the Lincoln Institution, the Rev. Dr. S. D. McConnell presiding. The annual report of the secretary of the board of managers stated that 39 new boys had come into the school last summer to take the place of an equal number who had returned to their homes in the far West. There are now 103 Indian pupils and three white boys on the roll, and 12 boys at work at trades in the city. The report of H. L. Geyelin, treasurer of the board of council, showed receipts $14,446.65; balance Jan. 1, 1895, $3,826. The report of treasurer Sarah C. Bache, of the board of managers, showed receipts, $20,918 01; balance on hand, $5,391. The present officers were re-elected to serve the ensuing year.

The services attendant upon the celebration of the eighth anniversary of the memorial church of St. Simeon, alluded to in our last issue, were brought to a close on Septuagesima Sunday, on the evening of which day, the rector, the Rev. Edgar Cope, preached the sermon. During these eight years the rector has seen a marvellous change. The parish has grown from nothing until to-day it ranks, in point of numbers, as the fifth largest congregation in the city. From 15 communicants at the first Celebration, the number reported at present is 964; and the Sunday school with its five teachers and 26 scholars, has expanded to 60 officers and teachers, and nearly 1,000 children. Summarized, the statistics are: Baptisms, 728; confirmed, 646; marriages, 144; burials, 249; services held, 2,738 The church has a seating capacity of 1,000, and with a fine parish house adjoining is valued at $100,000. A rectory on the 9th street front, to the south of the church, will shortly be erected, there being over $5,000 in hand for the purpose. In mission offerings, support of the services, and in other ways some $45,000 have been raised, so that, in this period of eight years, some $160,000 have been used in the Church work. There is a volunteer choir of 75 voices, 51 vested men and boys, and 24 women. The parish guild is divided into 15 chapters for practical efficiency in parish work.

The G. W. South memorial church of the Advocate, the Rev. Dr. W. W. Sylvester, rector, which was begun in 1891, will be completed during the next two years, under contracts which have just been entered into by the board of trustees. This church will be one of the finest ecclesiastical structures in the United States. It is modeled after the cathedral at Amiens, France. The style of architecture is Gothic, and the roof of the nave, aisles, and chancel will be of stone. The outside roof will be of copper upon a steel frame. Flying buttresses of stone and elaborate carving and tracery will render the exterior unique in church architecture in this city. The stone used is granite from Port Deposit, Md., and Indiana limestone. The dimensions of the church are: length, 165 feet; breadth at the transepts, 100 feet; depth of the chancel, 50 feet; height of the groined stone ceiling from the pavement of the church, 63 feet; height of the outside ridge of the roof from the ground, 90 feet; outside roof of clerestory, 90 feet. The tower will be 210 feet in height, and will be connected with the church by a cloister, it being entirely detached from the main building. There has been already expended on the work the sum of $110,000; and the total cost is estimated at about $450,000. The church, when completed, will be entirely fire-proof, no wood whatever being used in its construction, and the plan adopted by the trustees of building with deliberation insures a structure that will equal in solidity any of the great European cathedrals. There is already on the rear of the lot, to the north, a stone chapel and parish building, which have been used by a large congregation since 1888. The whole is a memorial of the late George W. South, and is a gift to the diocese of Pennsylvania by his widow and daughter. It is probably the largest individual gift for religious purposes ever made in this diocese. Charles M. Burns, Jr., is the architect, and he has made several European trips for investigation in the perfecting of his plans.

The executive committee of the Philadelphia Divinity School have recently made an exhaustive examination of the charges made against the teachings in that institution, more particularly as relates to the departments of Biblical languages and literature, and have unanimously, as the result of their inquiry, in a preamble and resolutions, deemed the several charges as having been unjustly made, in that "the teachings of the professors of Biblical literature are of such a character that they are, taken altogether, calculated to establish the students in an intelligent faith in the Holy Scriptures of the Old and New Testaments, as being the Word of God, and as containing all things necessary to salvation." "The method of instruction which is pursued in the departments of Biblical literature and languages aims to satisfy the legitimate requirements of modern scholarship, and thus furnishes a better preparation for meeting all forms of unbelief respecting the credibility of the Scriptures than any method which ignores or undervalues any facts or arguments bearing upon their integrity or authenticity. In our opinion the teachings of the faculty, as a whole, represent with substantial consistency, the principles of the founders of the school, and are calculated to secure the results which they had in view in establishing it." The committee conclude by commending the school to the confidence and patronage of the Church. The signers are Bishop Whitaker, the Rev. Drs. Watson, McVickar, Paddock, and Falkner, with three laymen, Messrs. C. R. King, B. G. Godfrey, and Henry Whelen, Jr. At the regular semi-annual meeting of the boards of trustees and of overseers of the Divinity School, held Jan. 31st, the preamble and resolutions above cited were read, and it was unanimously "Resolved, that the joint boards, having heard with great satisfaction the foregoing preamble and resolutions of the executive committee, hereby request the committee to publish the same."

Chicago

On Sunday morning, Feb. 17th, a special missionary service was held in Grace church, with an address by the city missionary, the Rev. Jos. Rushton.

Two new branches of the Girls' Friendly Society have been started during the past month, one at St. Paul's, Savanna, and one at Christ church, Chicago.

The winter session of the Northeastern Deanery was held at Christ church, Chicago, Feb. 12th and 13th. At the service on Tuesday evening, addresses were made by the Rev. Geo. D. Wright and the Rev. W. J. Petrie. The Holy Eucharist was celebrated on Wednesday morning at 11 o'clock, followed by the reading of a paper by the Rev. W. W. Wilson on "The Church's attitude towards the questions of the day and secular movements;" speakers: the Rev. A. W. Little and the Rev. Geo. W. Knapp. Luncheon was served in the guild rooms by the ladies of the parish.

On Sunday afternoon, Feb. 10th, the little chapel of St. Luke's Hospital was well filled with representatives from the various branches of the Girls' Friendly Society, assembled together to render thanks to Almighty God for enabling them to complete the endowment of the memorial room and to present the offering for the same. The service was shortened Evensong, which was heartily rendered by the little congregation. The Rev. Mr. Van Ingen, superintendent of the hospital, made a brief address upon "Friendship and Friendliness," and then, in a few well-chosen words, welcomed the society to the hospital. The Rev. Dr. Locke, under whose auspices the fund was started, received the offering, and after it had been placed upon the altar the *Gloria in Excelsis* was sung. The benediction was pronounced by the Rev. Mr. Warren, of St. Luke's, and the members of the society left the chapel with happy, thankful hearts.

Diocesan News

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN—The Southern Archdeaconry of Brooklyn held its regular meeting at Grace church on Tuesday, Feb. 5th. There are always two meetings, one for business at 5 P. M., the other at 8, which is a public service. The Rev. Reese F. Alsop, D. D., archdeacon, presided. The parishes and missions aided by the archdeaconry reported through their rectors as to the progress of the work. Grace church, the Rev. Chauncy B. Brewster, rector, has by a special gift of $700 relieved the treasury of embarrassment and enabled the treasurer to meet the stipends due. This satisfied the present need, but following the treasurer's report a resolution was passed, appointing the archdeacon and the secretary, the Rev. E. P. Miller, a committee to prepare and issue a statement showing the urgency of the situation; $500 will be required by Easter, and to secure this it is desired that no parish omit its offering for diocesan missions. At the evening service the Rev. W. S. Emery, of Calvary chapel, New York, delivered an address on "City missions and Tee-to-tums."

The rector of St. Mary's church, the Rev. W. W. Bellinger, has been dangerously ill from pneumonia but is now much better. An appeal from the chancel was recently made for a special offering to meet a deficiency of $700 in current expenses, and, in response, more than $800 was received. The assistant minister, the Rev. Charles Donahue, who has had full duty during the rector's illness, has been kindly aided by a number of the clergy of the city and vicinity, and by the Bishop of Central New York. The death of Mr. James Davidson entails a serious loss on St. Mary's with which he was connected for over 20 years, nearly all of the time as an active and efficient vestryman. He was particularly interested in Church music, and did much to establish the vested choir of the parish, and he contributed in many ways to advance it to its present acknowledged excellence.

St. Luke's church, the Rev. Henry C. Swentzel, rector, receives from the late Mrs. Eliza D. Riley a legacy of $3,000 to be appropriated to the cost of a stained glass window for the north transept of the church, with the proviso, however, that if the vestry decide that some other parochial purpose more urgently requires the money, they can at their discretion expend it for the greater need. Confirmation at St. Luke's will be administered by the Bishop of East Carolina on April 3, and arrangement has been made to have the Confirmation classes of St. James', St. Mark's, St. George's, St. Bartholomew's, and of the churches of the Messiah, Reformation, Epiphany, and Good Shepherd presented at the same time, to receive Confirmation together.

The church of the Redeemer, the Rev. G. Calvert Carter, rector, has organized a student chapter of its guild to engage in the study of the Church, embracing the history, faith, ministry, sacraments, and kindred matters.

On the evening of Feb. 14 a fourth "opera musical" was held in St. John's church, the Rev. George F. Breed, rector. Mrs. Scott, soprano, and Mr. T. Evans Green, tenor, assisted. Among the renderings were selections from "The Golden Cross," "Martha," "Mignon," and "Cavalleria Rusticana."

Four very handsome sets of the new Hymnals and Prayer Books for chancel use have been presented by Mr. and Mrs. Charles G. Miller as memorial gifts to St. Clement's church, the Rev. R. E. Pendleton, rector.

Connecticut

John Williams, D. D., LL.D., Bishop

The winter meeting of the Litchfield Archdeaconry was held in Thomaston, Feb. 5th and 6th. The weather was extremely cold, but 11 of the clergy were present on the first day. The regular archdeaconry dinner was served at the rectory, after which followed the business meeting and the literary exercises, a very interesting paper on "How to keep Lent" being read by the Rev. Dr. Gammock of Plymouth. After the discussion was ended, tea was served at the rectory, and the archdeaconry adjourned to the parish church, where a missionary meeting was held, and addresses were made by the Archdeacon, the Rev. J. H. George, the Rev. Melville Bailey, and the Rev. Storrs O. Seymour. Wednesday morning the Rev. H. N. Cunningham preached an able sermon from the words, "Thou art the Christ, the Son of the Living God." The Holy Communion was celebrated, the archdeacon acting as celebrant, and the Rev. A. T. Parsons, rector of the parish, as assistant. The Rev. Mr. George read an exegesis of Romans viii:19 and following verses; the Rev. Mr. Bailey, a very able essay on "Sacramental Life," and the Rev Mr. Linsley, a review of the book "Social Evolution" by Benjamin Kidd. The next meeting will be held in Watertown, May 7th and 8th.

Mrs. Charlotte A. Barnum, widow of ex Senator William H. Barnum, a well-known Churchman and founder of Trinity church, Lime Rock, died on Monday, Feb. 11th, and was buried on Wednesday, the 13th. Mrs. Barnum was 75 years old. She leaves two sons and two daughters, the elder the wife of the Rev. Howard S. Clapp, rector of the church of the Advent, Philadelphia, and the younger a well-known missionary worker, Miss Lillian Barnum. Mrs. Barnum was well-known for her good works, and her death will be a serious loss to Trinity church. The interment was at Lime Rock, where her husband is buried.

WATERTOWN.—Jan. 23d, about 40 members of Christ church parish responded to the call to meet and organize a Church club. At 8 o'clock a bountiful supper was served, after which Mr. B. H. Mattoon called the meeting to order and in a few well-chosen remarks set forth the aims and objects of the meeting. The Rev. H. N. Cunningham gave an outline of the duties which would devolve upon the club. The Rev. F. D. Buckley, of Trinity church, Waterbury, spoke very ably and earnestly on the matter of Church organizations, saying, "They are excellent instruments in the hands of the rector for the further spreading of Christ's kingdom and of putting the Church more in touch with the masses." Mr. A. C. Northrop, of Waterbury, gave a carefully prepared account of the different Church clubs in the United States, and of the work accomplished and being done by them. Mr. Northrup paid a high tribute to the Brotherhood of St.

Andrew, after which Messrs. Merritt Heminway, J. L. Scott, R. V. Magee and H. F. Davis made brief remarks. A committee was appointed to draw up a set of by-laws for a future meeting.

The Rev. Edgar L. Sanford has been appointed to take charge of the mission at Williamantic and Windom and will enter upon his duties there about March 1st.

NEW MILFORD.—Mr. Charles Randall, a prominent layman of St. John's parish, died Feb. 12th and was buried on the 14th, the Rev. Mr. Draper of All Saints officiating, no one as yet having been called to take the place of the Rev. E. T. Sanford, the late rector, recently deceased.

NEW HAVEN.—The St. Paul's School Club of Yale University has passed suitable resolutions on the death of the Rev. Henry A. Coit, D. D., LL. D., the late head master of St. Paul's School, Concord. During the funeral services in Concord, a burial service was read at the same hour in Christ church in this city, for Yale men who could not go to Concord to attend the ceremonies there. It was largely attended, for there are many of the graduates of St. Paul's in Yale University.

Bishop Lawrence, of Massachusetts, finished a course of lectures in Dwight Hall last week, taking for his final theme, "Influence of the American University upon American Character."

Western New York

Arthur Cleveland Coxe. D.D., LL.D., Bishop

HOLLEY—On Thursday, Jan. 31st, Bishop Coxe visited St. Paul's parish and consecrated the new church which, stands on an eligible lot of land, giving opportunity for a light, airy basement to be utilized for Sunday school and guild purposes. The architect is Mr. Addison Forbes, of Rochester. The church is built of Holley red sandstone laid up in rough ashlar, and is in the Early English Gothic style. Massive flying buttresses rise from the sidewalk and terminate in pinnacles above the roof. The main entrance is through a vestibule reaching across the nave. This is covered with a fine open-timbered roof, the ceiling being in Southern pine finished in oil. All the windows are filled with stained glass of rich and harmonious design, that in the chancel having a figure of St. Paul. The altar and pews are in oak, and harmonize perfectly with the terra cotta tinted walls. The illumination is by means of electricity. On the day of consecration, the Bishop was met at the entrance by the rector, the Rev. G. S. Burrows, the visiting clergy and the vestry of the parish. The senior warden read the request to consecrate, after which was said the Consecration Office, the Bishop preaching the sermon.

A regular meeting of the convocation of the deanery of Rochester was held in the beautiful new Christ church, Corning, Monday, Feb. 4th. The formal opening of the church by the Bishop, on the day preceding, together with the special invitation of the rector, the Rev. W. C. Roberts, brought together a goodly company of visiting clergy and many of the laity from adjoining parishes. The sermon at the morning service, prefaced by a few happy and well chosen words of congratulation to the Corning congregation, was delivered by the dean, the Rev. Henry Anstice, D. D. At the business session in the afternoon, reports from mission stations were heard. These showed considerable activity and progress throughout the deanery. The treasurer's report exhibited a deficit in the funds needed to meet the obligations to missionaries. Remarks from the visiting clergy followed. At the request of the dean, the Bishop delivered an address on "Memories of Church life in earlier days." This very pleasant convocation was fittingly concluded in the evening by a musical service rendered by the choir of Trinity church, Elmira, the Bishop delivering an address on Church music.

CORNING.—Bishop Coxe opened the new Christ church, the Rev. W. C. Roberts, rector, with appropriate ceremonies, on Sunday, Feb. 3rd. The edifice is English Gothic on a ground plan of the Latin cross, and is built of Antrim stone, very light gray in color. It stands on the corner of two streets. There is a porch across the entire front, and a large square tower rises from the southeast corner, the top of which is finished with battlemented parapets and a pyramidal roof tiled in terra cotta. The length of the church is 90 feet. The nave is 38 feet wide, and the chancel, 36 feet. The entire width of the church across the transepts is 74 feet, and the seating capacity, 800 persons. The stained glass windows cost about $10,000, the "All Saints' window" being given by the parishioners. It represents the Ascension, after Hoffman. The sanctuary chapter supplied two windows, also after designs by Hoffman, one representing Christ in the Temple, the other, the Adoration. Mrs. Chas. F. Houghton gave a window for the west end, and Marvin Olcott, Esq., gave another, in memory of his father, mother, and sister. Another window, given by Mrs. Amory Houghton, Jr., has for its subject the Resurrection; it is being made by the Tiffany Glass Co., of New York, and will be in place at Easter. A group of windows in one of the isles was donated by Wm. L. Bigelow, Esq., of New York. Beneath the church is a basement, containing rooms for Sunday school and guild purposes. The chancel of the church is rich in marble, decorated in gold. The floor is inlaid with tile. The furnishings are all of quartered oak. The organ is a three-manual instrument. The corner-stone, a block weighing 1,800 pounds, was laid by the Rev. Dr. R. Converse, chaplain of Hobart College, Nov. 16, 1893. The architect is Mr. R. W. Gibson, of New York.

Vermont

Arthur C. A. Hall, D.D., Bishop

The third annual festival of the Franklin parish choir guild was held in St. Matthew's church, Enosburg Falls, the Rev. Edward S. Stone, rector, on Feb. 5th and 6th. Choirs from six parishes were present—from St. Albans on the south to Richford on the north—about 60 singers participating; Mr. J. H. Mears, conductor. The festival began with full choral Evensong, Feb. 5th. There was a choral celebration of the Holy Eucharist at 7:30, the next morning. In spite of the intense cold—34° below zero—a large number were present at this service. The celebrant was the Rev. Edmund B. Smith. Woodward in D was sung, and the rendering of the music was creditable to the choirs and organist, who had but little opportunity of rehearsing together. The church has a beautiful Gothic interior and a richly illuminated altar, with paintings of the Crucifixion and other sacred subjects in panels and reredos, which formed a fit setting for the beautiful service of High Celebration. The regular parish services and rehearsals followed later in the day; at 7:30 Evensong was sung by the Rev. C. K. P. Cogswell. The Lessons were read by the Rev. F. H. Blunt, and an address was given by the Rev. E. B. Smith. The choirs sang Dr. Hodges' *Magnificat* and *Nunc Dimittis* and anthems by Woodward, Sullivan, Semper, Hall, and Goss, with processional and recessional hymns for the clergy and the vested choir from St. Albans. After Evensong, the clergy and choristers were hospitably entertained by Dr. and Mrs. F. S. Hutchinson. The next festival will be given at Richford.

The diocese has an older and a larger choir guild embracing all the parishes. This guild is in no sense a rival. It was formed for the benefit of the more distant parishes which could not always be represented at the diocesan festival. It has from the outset given prominence to the service of the Holy Eucharist, and by a careful arrangement of the services and music, has restored this holy service to its true position as the one upon which the rest depend.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison. D.D., Asst. Bishop

SOUTH BETHLEHEM.—Prof. Chas. L. Doolittle, C. E., of the department of Mechanics and Astronomy in Lehigh University, has resigned to accept a similar position at the University of Pennsylvania. Prof. Doolittle has a high reputation as a mathematician and astronomer. He has been connected with Lehigh University for nearly 20 years, and his loss will be much felt.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

ST. PAUL.—On the 4th Sunday after Ephipany the new rector of St. Peter's parish, the Rev. A. T. Gesner, entered upon his duties. After the second Celebration the Sunday school children, numbering about 100, entered the church from the guild room accompanied by their class banners, and rendered a beautiful choral service for children. An excellent address from the rector concluded this service. In the afternoon he visited the East End mission and was very warmly welcomed.

The Sunday school institute held in Christ church guild room, was largely attended by clergy and laity. Miss Katharine Sleppy read a paper recounting the organization and work of the institute, which was formed in 1893. Mr. Beardsley gave an account of the Sunday schools in the city, saying that there were eighteen schools, with a total enrollment of 1,500 scholars. The Rev. Y. P. Morgan gave a practical talk on the spirit that should inspire the Sunday school worker. The instruction should be uniform and according to some regular plan. The Rev. Mr. Haupt, secretary of the diocesan institute, made an interesting address, and was followed by Bishop Gilbert. He thought Sunday school work was generally neglected by a rector. Interest in Sunday schools had been constantly increasing and had accomplished great things, in some instances leading to the formation of missions and parishes. The next meeting of the institute will be held on the last Thursday in February, when the subject under discussion will be "The condition of the world at the time of the coming of Christ." It was decided to give the use of the church and the guild hall for the meeting of the general Sunday school institute which will be held in connection with the general convention, which will meet in October at Minneapolis.

A chapter of the Brotherhood of St. Andrew has been reorganized at St. Paul's church.

The Rev. Archdeacon Webber will hold a mission in Duluth early in Lent. On shrove Tuesday he will hold a retreat and "Quiet Day" in St. Paul for the clergy preparatory to Lent.

Fletcher Wheeler, late organist at St. John's church, St. Paul, has left to accept a similar position with St. James' church, Chicago.

There is great rejoicing throughout the diocese over the election of the Rev. J. H. White as Bishop of Indiana. Seabury was never in a more healthy condition than she is to-day under his wise administration and fostering care. The loss to Seabury will be great, but the church at large will be the gainer from his ripe scholarship, strong churchmanship and missionary zeal.

New York

Henry C. Potter. D.D., LL.D., Bishop

A very enthusiastic meeting of the Westchester branch of the Woman's Auxiliary was held in the church of the Ascension, Mt. Vernon, Jan. 30th. Addresses were made by the Rev. Dr. Langford, Archdeacon Van Kleeck, and Archdeacon Kirkby, with a welcome to the delegates and short introductory address by the rector, the Rev. F. W. S. Taylor. An enjoyable collation was served by the ladies of the Auxiliary Society of Ascension parish. The work in this parish continues to increase and broaden rapidly. The rector now has the assistance of Mr. Jas. A. McKnight, through the courtesy of Dr. Greer, of St. Bartholomew's parish, and arrangements are about completed for the establishing of a mission in West Mt. Vernon. A cadet corps of Ascension chapter, Brotherhood of St. Andrew, has been formed among the boys of the Sunday school, under the instruction of a former officer of the 7th regiment, and this, with the new guild of the "Willing Workers," formed from the little girls, gives all, both young and old, something to do in this busy, active church.

NEW BRIGHTON.—At the church of the Ascension, the regular meeting of the archdeaconry of Richmond was held last week. The Bishop was celebrant at the Eucharistic service, which preceded the business session, at which latter he presided. The Ven. Archdeacon Johnson made a report of work freshly undertaken, including a new mission at Garretson and one at New Dorp. The treasurer reported receipts of $2,203 30, and a deficit of $179.55. Reports were received from the missionaries of the archdeaconry. For the following year, Mr. Whitlock was elected treasurer, the Rev. Pascal Harrower, secretary, and these officers, with the following gentlemen, are executive committee: the Ven. Archdeacon Johnson, the Rev. A. L. Wood, and Mr. Norman S. Walker, Jr.

RHINEBECK.—The church of the Messiah has lost by death its rector, the Rev. Aaron F. Olmstead. He was a native of Connecticut, having been born in 1818. He was a graduate of Union College and the General Theological Seminary, and served as rector of various parishes in the South. In 1865, he became rector at Rondout, N. Y., and in the following year entered on the charge of this parish, where he remained till death.

KINGSTON.—The taking of evidence in the case of the investigation of ritual acts of the Rev. Lewis T. Watson, rector of this parish, has just been closed. The Ven. Archdeacon Thomas, D. D., presided at the commission appointed by Bishop Potter, and will report to the Bishop without recommendation, or expression of opinion.

Chicago

Wm. E. McLaren. D.D., D.C.L., Bishop

ROCKFORD.—The Rev. Wyllys Rede entered upon the rectorship of Emmanuel parish on the 4th Sunday after Epiphany, Feb. 3d, preaching on that morning from St. John xxi: 17, "And Jesus said unto him, Feed (in the Greek, tend) my sheep," on the sweetness and sacredness of the pastoral relationship. There was a large attendance in spite of the severity of the weather, and a warm welcome was given the new rector. There is every assurance of a loyal and united support from all the people and a good hope for growth and prosperity.

Newark

Thomas Alfred Starkey, D. D., Bishop

Holy Trinity mission, Hillsdale, Bergen Co., has received a very handsome gift of property for a future site. It is a plot 150x150, centrally located, and as desirable as any which lies in the village, and is worth $900. Mr. and Mrs. A. H. Holdrum, of Riverdale, Bergen Co., are the generous donors.

At Grace church in Town-of-Union, last Sunday after Evensong, the rector, the Rev. Horatio W. P. Hodson, preached a sermon of great power, specially to Knights of Pythias of Town-of-Union and Hoboken, who marched to the service in a body and in full uniform. A charter was recently granted to the chapter of the Brotherhood of St. Andrew in this parish, having 25 charter members, some of them the representative business men of the town.

The Rev. Percy T. Fenn, D.D., rector of St. John's, Boonton, has secured the services of the following clergy for the Lenten season: Ash Wednesday, the Rev. L. H. S. Walpole, D. D.; Thursday, March 7th, the Rev. Lindsay Parker, Ph. D.; Wednesday, March 13th, the Rev. E. Walpole War

ren, D. D.; Thursday, March 14th, the Rev. W. Everett Johnson, M. A.; Wednesday, March 20th, the Rev. J. P. Appleton, M. A.; Thursday, March 28th, the Rev. T. P. Hughes, D. D.; Thursday, April 4th, the Rev. Geo. C. Houghton, D.D.; Wednesday, April 10th, the Rev. Wm. M. Picksiay, M. A.

EAST ORANGE.—The Rev. John W. Williams, rector of St. Paul's parish, East Orange, preached his second anniversary sermon on Sunday, Jan. 27, from the text Exodus, xiv., 15. He stated that in spite of the present financial stringency they been able to meet all their expenses for the past year, and to reduce the indebtedness on their newly purchased lot on Prospect street to $600, which sum they soon hoped to raise. In the past two years—the period of Mr. Williams' incumbency—the parish has raised $4 000 over and above the regular expenses. The people of Grace church, Orange, and others have assisted St. Paul's materially. Services were first held in April, 1869, under the Rev. Dr. Carter, rector of Bloomfield, in a private house on Dodd street, directly opposite the present site of the church. A chapel was soon built on Myrtle st., where services were begun in January, 1870, and continued for five years, at the end of which time a new lot was purchased and the chapel moved thereto and enlarged. On August 22, 1875, the Holy Communion was celebrated in the chapel for the first time in its history. St. Paul's was made a parish in 1876. The first rector was the Rev. W. W. Wilson, succeeded, in 1880, by the Rev. D. J. Edwards, and he, in 1885, by the Rev. J. P. Fancon. The present rector was instituted in January, 1893. With a new church, on the new site, the parish bids fair to become a great power for good in a rapidly growing part of East Orange, in spite of the fact that the section has been a great Presbyterian stronghold. Great credit is due to Mr. Williams for the success of his devoted ministry.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

THE BISHOP'S APPOINTMENTS.

FEBRUARY

22. Evening, St. Elizabeth.
24. A. M., Redeemer, Bryn Mawr; evening, Mediator, Philadelphia.
27. Evening, St. Timothy's, 8th and Reed sts., Philadelphia,

MARCH

1. Evening, St. Simeon's, Philadelphia.
3. A. M., Our Saviour, Jenkintown; P. M., St. Sauveur, Philadelphia; evening, St. Andrew's, West Philadelphia.
6. Evening Calvary Monumental, " "
10. Philadelphia: A. M. Zion; P. M., The Redemption; evening The Nativity.
13. Evening, St. John's, Frankford road.
15. Evening, St. George's, Venango st.
17. A. M., St. Paul's, Cheltenham; P. M., Calvary, Germantown evening, Holy Comforter Memorial.
20. Evening, St. Stephen's, Wissahickon.
21. " Evangelist's, Philadelphia.
22. " St. Thomas' "
24. A. M., Christ, Germantown; P. M., Grace, Mt. Airy; evening, Holy Apostles', Philadelphia.
25. Evening, Annunciation.
27. " St. Timothy's, Roxboro'.
29. " St. Luke's, Chester.
31. Philadelphia: A. M., Incarnation; P. M, St. Luke's; evening, Holy Trinity Memorial.

ITHAN.—The mission begun at this locality last year by St. Martin's church, Radnor, held their first service in the new chapel on Sunday evening, Jan. 20th, when the rector the Rev. W. S. Baer, preached to a good-sized congregation.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

ELMIRA.—Grace parish is blessed with a flourishing guild for young women, formed on the lines of St. Agnes' guild in St. James' parish, Washington, D. C., and bearing the same name. Each communicating member, after serving a short probation in practical works of mercy, receives at the hands of the rector a plain, simple cross of olive wood, which she wears in visits to the sick and poor, and in presenting children in the missionary district of St. Agnes' chapel, Elmira, for Holy Baptism. The coming of St. Agnes' Day (Jan. 21st) is looked forward to each year, as the day on which the members approach the altar in a body and receive the Holy Communion. On the eve of St. Agnes' Day this year, the guild assembled in the parish church for a festival Evensong, after which the rector, the Rev. W. E. Wright, gave them an earnest address on obligation, self-denial, and honor. He called attention to the important, but so generally disregarded, precept of the Church as to the devotional observance of the weekly Friday fast, a precept which, in the clearest and strongest language, finds a place in the opening pages of the Book of Common Prayer. St. Agnes' guild exists in a number of parishes in the American Church. Its aim is to help its members to be thoughtful, devout, modest, and obedient in domestic or business or social life, and at the same time enlists them in simple acts of mercy and kindness among the poor and friendless. During two trying and severe winters, St. Agnes' guild has assisted with clothing, coal, and food, many destitute people in the city of Elmira, and has been instrumental in bringing to the sacrament of Baptism at least 70 children and adults. Any information as to the formation of the guild in parishes where it is not now represented, will be forwarded by the matron of the Elmira chapter, care of the rector of Grace church.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

The congregation of Christ church, Hicksford, is making arrangements to remodel and enlarge their church to accommodate the increasing congregation. The work will be commenced in the early spring.

The vestry of St. Luke's church, Courtland, propose making some improvements in the way of increasing the seating accommodations of that church.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

THE BISHOP'S APPOINTMENTS

FEBRUARY

24. Newark.

MARCH

3. Milford and Harrington. 24. Seaford and Bridgeville.
31. A. M., Christ church, Christiana Hundred; evening, Trinity church, Wilmington.

APRIL

7. Dover and Camden.
10. Evening, St. Matthew's, Wilmington.
11. " Calvary, Wilmington.
14. A. M., Stanton; P. M., Newport.
21. Wilmington: A. M., St. Andrew's; evening, Old Swedes.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

A most successful meeting of the chapter of the deanery of Bloomington was held in St. Paul's church, Rantoul, on Jan. 22–24, which reflects great credit on the indefatigable rector, the Rev. T. B. Barlow, and his hard working congregation. After Evensong on Tuesday evening, the Rev. H. Elmer Gilchrist preached a masterly sermon on "The use of the intellect." Wednesday morning there was a Low celebration of Holy Communion, the rector being the celebrant. At 10 o'clock, after Matins and Litany, the Rev. J. Gordon Miller, dean of Mattoon, in the place of the Rev. Frank Atkin, who was unavoidably prevented from attendance, preached. Business meetings were held, at which verbal reports were made by several clergymen, giving detailed statements of their work. The last service was a missionary meeting, with enthusiastic addresses by the Rev. D. W. Dresser, dean of Bloomington, Dean Miller, the Rev. Mr. Gilchrist, and the Rev. Mr. Shutt. Dean Miller extended an invitation to the chapter of Bloomington to meet at Mattoon in the month of May, which was unanimously accepted.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

The Rev. Byron Holley has begun a mission for the colored people in Greenville, to be known as the mission of the Incarnation, where he will hold regular services on the second and fourth Sunday nights of each month. They are greatly in need of Prayer Books and hymnals, and will be grateful for any that may be sent them, or for any assistance to procure them.

The rector of St. Michaels, Charleston, the Rev. John Drayton-Grimke, has been recruiting his health in Summerville for some weeks, but is expected to resume his duties this month. The services have been uninterruptedly continued by the assistant, the Rev. T. P. Baker. The rector *emeritus*, the Rev. R. S. Trapier, has also been staying at Summerville, much improved since his fall and hurt.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

In spite of the distressed financial condition of the State, the few Church people in Palmer, under the energetic lead of the Rev. A. E. Marsh, are building a small church, which will be ready for consecration on St. Mark's Day. The chancel furniture is being made in Omaha, and will be the gift of Mrs. Worthington. This will make the 44th church the Bishop has built in his 10 years' episcopate.

A temporary pause in opening up new ground has become unavoidable, and Archdeacon Sparling has been requested by the Bishop to take charge of St. Mary's, Nebraska City, to which he will devote his Sundays, giving what week days he can to his general missionary work.

The Bishop has detailed Canon Whitmarsh to the charge of Wymore and Wahoo, two promising missions, each of which he will visit on alternate Sundays. The Rev. C. S. Abbott, Jr., has left the associate mission of Omaha, and returned East. The Rev. C. H. Young has been elected secretary of the Omaha clericus. The Rev. G. B. Clarke has built a small rectory at De Witt without debt or incumbrance, and has taken up his abode in it.

The mission of Our Merciful Saviour is still carrying on its rescue work, with encouraging results, under the care of the Sisters of St. Monica.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M. D., Assistant Bishop

The Sunday school scholars of St. Paul's church, Richmond, have determined to place in the Sunday school room a new library case, in memory of Mr. A. Blair, their late superintendent. The work of improving the organ of this church has been begun, and it is expected it will be completed in time for use at Easter. When finished, it will be one of the largest and finest organs in the South. It will have three manuals, 44 stops, and 2,025 pipes. The rector is himself an organist of great ability.

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

The Confirmation class presented last year has given the church at Washburn a Communion service. Miss Gilman, of St. Paul, has given an altar frontal. The congregations are very good.

The Rev. G. H. S. Somerville has been appointed chaplain of the State's prison.

Trinity church, Oshkosh, according to the list of its communicants last reported, stands as the largest congregation in the State. The development of this parish is due to the untiring efforts of its present rector, the Rev. J. W. Greenwood.

Probably the most remarkable progress in the diocese is the work at Stevens Point, where the rector has received an increase in his salary, and this following upon the large expenditures of last year, aggregating some $30,000. In this church the sittings are all free.

Colorado

John Franklin Spalding, D.D., Bishop

The mission church of the Messiah, Las Animas, has under the prompting of the Rev. Mr. Radcliffe, who visits one Sunday a month, raised the money to pay off all the remaining debt on the church, amounting to $390.

La Junta is to be joined with Bessomer County under a missionary. Colorado City is to have a resident missionary soon.

The Rev. V. O. Penley takes Central City into his mission. Thus he has all of Gilpin and Clear Creek counties, with Golden in addition. He is ministering successfully and most acceptably at Idaho Springs, where he lives, Georgetown, Golden, Central City, and looking also after Silver Plume, Lawson, Nevadaville, etc.

The laity of Cripple Creek are coming up to their duty more fully than heretofore, and the missionary hopes that after June 1st the mission will be self-supporting.

Florence is requiring services to be supplied by the Rev. P. G. Davidson, of Canon City.

The gold output in El Paso, Lake, Boulder, Dolores, and other counties is becoming quite extraordinary, stimulating growth of population, and requiring more missionaries and missionary support.

APPOINTMENTS OF THE BISHOP OF COLORADO

FEBRUARY

17. Denver, All Saints.
24. A. M., Denver, Emmanuel, anniversary of consecration; Evening, Littleton.
27. Denver.

MARCH

3. A. M., Central City; evening, Nevadaville.
6. Chapter. 10. Fort Collins.
23—24. Trinidad. 29. Florence.
31. Canon City.

These appointments will be changed when practicable, if desired. The Bishop will celebrate the Holy Communion at morning services, and desires to meet the children, the vestries, guilds, etc., and to see the parish registers.

The theological classes meet the Bishop at Matthew Hall on Sunday evenings.

APRIL

3. Chapter.
5, 6, 7.—Pueblo, North and South, and Bessemer.
8. Denver, evening, St. Stephen's.
9. " " Emmanuel.
10. " " St. Paul's.
11. " " St. Peter's.
12. A. M., Golden, evening, cathedral.
13. Denver, evening, Christ church.
14. Denver, A. M., 7:30, cathedral; 9, Redeemer; 10:45, Emmanuel; 7:30, Trinity memorial.
16. La Junta. 17. Las Animas.
19, 20, 21. Manitou, Colorado Springs, and Colorado City.
23. Evening, Montclair, St. Luke's.
24, 25. St. Mark's, anniversary.
28. Cripple Creek. 30. Fort Logan.

The Living Church

Chicago, February 23, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Lent

Antiphon. Behold, now is the accepted time; behold, now is the day of salvation.

V. Turn thee, O Lord, and deliver my soul.

R. O save me for Thy mercy's sake.

THE *Independent* seems to be anxious to weave some episcopacy into its colors. It prints the names of thirty of our bishops as "contributors" to *The Independent* in 1894. It does not explain in what way they were "contributors," as this would weaken the value of the advertisement. These thirty bishops wrote the thirty squelching replies to the proposition to open our Church pulpits to sectarian ministers. This they did and nothing more, and now they are made to appear as "contributors" to *The Independent.*

WHILE we are not disposed to re-open the discussion of "Protestant Episcopal" as our Church name, we cannot refrain from noting the position in which it sometimes places us. We quote the following from our esteemed contemporary, *The Episcopal Recorder*, the organ of the Reformed Episcopal Church:

> *The Independent* groups as "Protestant Episcopal bodies" the Church of that name and the Reformed Episcopal Church, printing a summary of our progress in 1894, by Bishop Fallows, immediately after one which Bishop Perry, its historiographer, gives of the Protestant Episcopal Church. While we may see no special ground for congratulation at such a juxtaposition, we fear some of our neighbors will be disgusted at the association.

IN view of the conflict now imminent in England over the Disestablishment and Disendowment of the Church in Wales, it is worth while to repeat that Dissent, which it is not proposed to touch, also has its establishment and endowment. The constitutions of many Dissenting bodies are legalized by the State. A Dissenting minister may be ejected from his pulpit if he teach or perform ceremonies at variance with the schedule annexed to the Act or Acts of Parliament which legally constitute the body to which he belongs. He is also by law a privileged person, and as such exempt from civil employment. His place of worship is also by law free from taxation. The amount of endowments possessed by English Dissent is $225,000,000. Many of these sects, especially Presbyterians, Wesleyans, and Baptists, have been largely subsidized out of the public taxes. *The Family Churchman* cannot understand why it should be thought a righteous thing to deprive the Dean of St. Paul's of his income and turn over the cathedral to secular uses, and leave Dr. Parker in undisturbed possession of his City Temple and the rich endowments thereof. What is sauce for the goose is sauce for the gander.

A DRAFT of a Disestablishment Bill has been drawn up by some Welsh Churchmen. Its leading features are Disestablishment without Disendowment; the better and more equitable distribution of existing endowments; the reform of lay patronage; admission of the laity to church management; reform of the cathedral system; the constitution of the ancient British Church into a separate province under its own Archbishop; "and the consequent restoration to our beloved church of her ancient national character." *The Church Times* pours cold water on the scheme, for the following reasons: First, It is impracticable, since those who have the power to settle the question are more eager to despoil the Church than simply detach her from the State; to ask for the latter without the former is like crying for the moon. Secondly, The abolition of the Archbishop of Canterbury's jurisdiction in Wales is not a matter to be settled by the Welsh or by a simple act of Parliament, but by the entire Church of England, and, moreover, it is not clear that it would be for the benefit of the Welsh people; finally, the movement described tends to weaken the general cause of Church Defense by drawing off a portion of its supporters, and will thus play into the hands of the enemy. This is a thoroughly English point of view. While it may be true that under existing conditions it is not politic to push such a programme, yet considered on its simple merits it has much to say for itself. It is perhaps unfortunate that "Church Defense" both in England and Wales cannot be brought to some such lines. We have more than once indicated our conviction that it would be a wise and statesmanlike policy in the event of the accession of the conservatives to power, for the friends of the Church to take the initiative, and make "Disestablishment without Disendowment" their definite war cry.

WE have been favored with the following significant epistle, which we print in full:

> MY DEAR LIVING CHURCH:—Please tell us what all this fuss is among you Western Churchmen, and the "whys and the wherefores" of all this hysterical excitement upon the part of the House of Bishops, concerning the subject of the "Incarnation" and the "Virgin Birth of Our Blessed Lord?" Who has denied them? Who has impugned them? Rightly or wrongly, I am denominated a "Broad Churchman." I don't know what this means, except it be a man who tries his best to love and help everyone who believes in "Jesus Christ and Him Crucified." As a son of Massachusetts, a graduate of Harvard university, alumnus of the Philadelphia Divinity school, and member of, probably, the *Broadest* Church club in this broad land, I have, so far, after being a priest of the Church for all but twenty years, failed to meet anyone calling himself a loyal Churchman who denies the deity of Christ, or who questions His Virgin Birth. Do you know any such? Why not give names and dates and instances, and not indulge in nasty flings and vague insinuations, based on anonymous and irresponsible rumors? If any priest of the Church denies these articles of the Christian Faith, why not proceed against him and have him deposed? Otherwise, where is the use of having a so-called "religious" paper descending to the level of the *Police Gazette* and such-like delectable publications, drawing upon its imagination for its facts? Yours truly,
>
> LOUIS SHREVE OSBORNE.
>
> *6 Park Place, Newark, N. J.*

The writer of the above, who in one breath does not know what a "Broad Churchman" is, in the next announces that he belongs to "the Broadest Church club in this broad land." He cannot therefore be ignorant of the *fin de siecle* art of using old names for new things. Otherwise it might be surmised that such innocent ignorance of the tendencies and movements of thought of the times in which he is living could only be owing to absorption in the engrossing labor and anxiety incident to the care of a large parish. As it is, it would be mere affectation on our part to give him credit for the ignorance he claims for himself. When a man describes the calm and unimpassioned document which has lately emanated from the House of Bishops as an exhibition of "hysterical excitement," he betrays his own lack of sympathy with the subjects of which the bishops treat or else the method of their treatment. It has made "the galled jade wince." There are just now before us several letters and printed articles of much the same tenor. If they prove nothing else they certainly show that the Pastoral was needed. Loyal members of the church are not likely to resent the action of those who are in a very special way set to watch for souls, in setting forth in clear, definite terms the essential articles of the unchangeable Faith. Even if it were true that not a single priest or layman of the Church had as yet swerved from the old paths, they would hail an utterance which strengthens infinitely the defenses of the Faith against the waves of misbelief and unbelief which surge around us. Both the Church and the world are assured that that religious body in this land which claims descent from the ancient Catholic Church will remain steadfast in her allegiance to the Faith of Christ.

As to those within the Church who may have been affected to a greater or less degree by new and attractive theories, and novel interpretations of Christianity, it is no more our office than it is that of the House of Bishops to attack individuals when it can be avoided. Sometimes, when they have challenged attention by their books or public teaching, it may not be possible to avoid meeting their challenge by a warning against their errors. But in most cases it may be hoped that the virus has not struck deep, and that a word in season, such as that which the bishops have uttered, will be sufficient to induce a reconsideration of wrong or dangerous positions, and lead back to the path of truth those who have for a time swerved aside.

When the air is full of strange theories of religion, and men of undoubted learning and ability are lending themselves to their development and propagation; when in great religious bodies, hitherto reputed sound upon the fundamental tenets of supernatural religion, we witness great conflicts over such subjects as the "Inspiration of Holy Scripture" and wide-spread declension from such primary doctrines as that of the Incarnation, it was not in the nature of things that no influences of this kind would penetrate within our own enclosures. Everyone knows that such influences have affected certain of our clergy, and that they have excited wide-spread attention. The questions which have caused most discussion amongst us of late years have sprung from this source. One ecclesiastical trial has taken place, and another has been threatened. Articles and even books have been written which have seemed to most Churchmen to trench upon the Faith in those very points of which the bishops treat, or others closely related to them. It is childish for intelligent men to profess ignorance of all this. The House of Bishops is not a body which is likely to set up a man of straw for the pleasure of making an onslaught. Neither is this, we are convinced, the custom even of the Church newspapers, notwithstanding the charge of fondness for strife and controversy so often brought against them.

The Knell of Unitarian Episcopalism

An article which appeared some months ago in a Boston paper, entitled "Unitarian Episcopalism," attracted wide notice at the time. It indicated the conviction on the part of the general public in that part of the country that the Episcopal Church was in a very promising condition from a Unitarian point of view. It was believed that the Church was gradually becoming permeated with the spirit and doctrines of "liberal religion." The comments of the Boston press on the subject of the Pastoral are instructive in this regard. *The Transcript* says that "in this community, at least, it has created a profound and painful impression." The reason appears in the objection urged almost in a tone of injured surprise that the Pastoral "demands a reverent regard for past institutions, and has little else but warning and despair for modern views of theology." Those, on the other hand, whom *The Transcript* represents, hold that theology is "a changeable matter, because it reflects the minds of different generations of thinking men." The religious editor of the Boston *Herald* is afraid the usefulness of the Episcopal Church will be impaired if those of its clergy who have stood "for the reconstruction of many religious positions," and who, "since the paralysis of the

Andover movement," have been looked to "as in some sense leaders of religious thought," are accused of disloyalty.

But more interesting still are the angry and disgusted utterances of some of the prominent Unitarian ministers. It is the tone of those who are rudely awakened from a pleasant dream. One of them speaks of the "startling" effect of the Pastoral. It is gratifying to learn from this authority that the desire was so eager to read this document, that it was with difficulty he could procure it. He finds that it contains "astonishing claims;" its spirit is "un-American;" it actually insists that the Resurrection of Christ was real! It is a proclamation "thrown directly across the path of progress;" it places the Episcopal Church in opposition to those things held most dear by every patriot; it has the spirit of "domination;" it smacks of "Old World thought and a kingly tradition;" it reminds him of the inquisition. He cannot think with patience of "a religious system which teaches that man's first allegiance is not to the laws of his native country, but"—to some other power, or to an inspired and infallible book. He hints obscurely at the fate of Mormonism, "which set itself in opposition to the sentiment and laws of the land." The bishops at the utmost can only deal in spiritual penalties, but the trend of the argument of this preacher of "liberalism" is that the State would be justified in suppressing a religious system which sets itself against "the standards of the American government."

Of course an onslaught of this character is without force in itself, but its very intemperance indicates the depth of the disappointment the Pastoral has produced in the circles in which the confident hope has been so long indulged of "Unitarianizing" the Episcopal Church.

Another sermon is by the Rev. M. J. Savage, a well-known name in that part of the country. He is very frank in his statement of the manner in which the hopes of himself and others have been rudely dispelled. As reported in the Boston *Herald* of the 4th of February, he speaks of the claims made within the last few years that the Episcopal Church was growing so broad that Unitarian and other Churches would soon be unnecessary. "The Creeds were only to be regarded as history, and those doctrines which were offensive to the spirit of the age might be re-interpreted or disregarded." He proceeds to make the following remarkable assertion (which, notwithstanding Mr. Savage's position and character, we venture to disbelieve), that, "You and I know persons who have gone to the Church at the invitation of bishops themselves, who told frankly that they were Unitarian in their belief." Again he says: "Many of the ordained (Episcopal) preachers have cast off the old, untenable and inhuman beliefs of the older Church. They have frankly told me that they did not believe this and that article of the Creed."

Then, alas! there "comes the remarkable document issued by the House of Bishops"—"claiming to voice the authority of the entire Episcopate." It cuts right across this promising train of things, in which men were to pledge themselves to hold and teach a certain faith when they intended to do neither, and in the end, as they became powerful enough, were to cast down all barriers and coalesce in glorious unity with the bodies professing "liberal religion." This was the programme as viewed from the Unitarian side. The Pastoral puts a check upon all this. It sets up a solid wall of division. No wonder, then, the preacher should go on to speak of "eccleciastical assumptions;" the barring out of "freedom of thought and the study of truth and science;" of "Calvinism," and of the "barbarism," and of saying that creeds must be accepted in the original sense, because if the Holy Ghost taught these things in the first place they cannot be improved upon. True, the speaker betrays a somewhat unusual impression of Christian history when he describes the Church of England as having behind it the Greek Church, and that again as having "back of it the one and only original Church of God—according to its claims—the Church of Rome." We are not undertaking to criticize the sermon of Mr. Savage, but only to describe it, as illustrating the effect of the Pastoral upon Unitarian Episcopalism.

This pastoral was timely. Its grave and simple statements, arraying against those who may have been tempted to play fast and loose with sacred things, the clear declarations of the great formulas to which the clergy are solemnly pledged, the Bible and the Prayer Book, have fallen with crushing weight upon those both within and without who had hopes that the spirit of the age or any other spirit could prevail against the House which Christ Himself has built upon a rock. On the one hand, men are saying when or where did we or any one infringe upon this Faith? On the other hand, the disappointment is not disguised of those who had hoped that a breach could be made in the walls of Zion.

Exposition of the Creed

BY ST. THOMAS AQUINAS

ARTICLE I

3—THE PROVIDENCE OF GOD

Among all the things which the faithful ought to believe, this stands first, namely, that there is one God. We must consider what is meant by this name God; it means nothing else than Ruler and Guide of all things; he therefore believes that God is, who believes that all things in this world are ruled and guided by Him. He who believes that all things come to pass by chance, does not believe that God is. There is no one so foolish as not to believe that all things in nature are ruled, guided, and subject to law, since they move on in a certain order and in appointed times. For we see sun and moon and stars, and other things in nature, all keeping their appointed course, which could not be if they came by chance; and so, if there were any one who could say that there is no God, he would be a fool. "The fool hath said in his heart, there is no God," Ps. xiii: 1. *

But there are some who, though they believe that God is the Ruler and Guide of nature, yet do not believe that He is the Guide of the actions of men who do not believe; that is, that God interposes in the affairs of men. The reason of this is that they see in this world good men afflicted and the wicked in prosperity, and so infer that there is no Divine Providence over men, saying (as in their person it is written): "He walketh in the circuit of heaven, and regardeth us not," Job xxii: 14. But this is altogether foolish; for it happens to them as if some one, ignorant of medicine and seeing a physician offering to one sick man water, to another, wine, according as his skill in medicine may direct, should believe that this was done by chance, because, being ignorant of medicine, he does not know that there is good reason why he should give this man wine, the other, water. So it is with God. For God, with good reason and by His excellent wisdom, orders those things which are necessary for men; and so he afflicts some good men, and some wicked men He allows to continue in prosperity; and he who believes that this comes to pass by chance, is and is accounted unwise, since he does not know the method and reason of the Divine dispensation. "O that He would show thee the secrets of wisdom, and that His law is manifold," Job xi: 6.

And so it must be steadfastly believed that God is the Ruler and Guide, not only of things in nature, but also of the actions of men. "And they said, the Lord shall not see, neither shall the God of Jacob regard it. Take heed, ye unwise among the people, and ye fools, when will ye understand? He who planted the ear, shall He not hear? and He who made the eye, shall He not see? The Lord knoweth the thoughts of men," Ps. xciii: 7. So he sees all things, both the thoughts and the secrets of the will, and for this reason especially is necessity laid upon men of giving heed unto well doing, because all that they think and do is manifest to the sight of God: "All things are naked and open before the eyes of Him," Heb. xiv: 13.

* Bacon notes that the fool does not really think it; but he says it in his heart, trying to make himself believe it.

4—THE UNITY OF GOD AND THE ORIGIN OF POLYTHEISM

Moreover, we must believe that this God who orders and governs all things, is only one God. The reason of this is that as that arrangement of human affairs is best in which the multitude is ordered and governed by one man, since a multitude of rulers often brings strife among the subjects, so it is evident that, since the Divine government far surpasses human government, the government of the world is not by many gods, but by one only. There are four causes, however, by which men have been led to imagine a plurality of gods:

1. The first cause is the feebleness of the human mind. For men of feeble mind, not being able to look beyond corporeal things, have not believed that there is anything beyond the nature of sensible bodies; and so they have imagined that, among these bodies, those which they saw to be more excellent in beauty and dignity are the rulers and guides of the world, and that to them they ought to render divine worship; to such, for example, as the heavenly bodies, sun, moon, and stars. But it has happened to them as to one going into the palace of a king, who, in his eagerness to see the king, believes that every one who is gorgeously appareled or holding some office of dignity, is the king; of whom it is written: "They deemed the sun and moon and the circle of the stars to be the gods which govern the world," Wis. xiii: 2. "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shal die in like manner; but My salvation shall be forever, and My righteousness shall not be abolished," Isa li: 6.

2. The second cause is the flattery of men; for some who wished to flatter their masters and kings paid them the honor which is due to God, obeying them and submitting themselves to them; and some of them they made gods after their death. Some they called gods even in their lifetime. "Let every people know that Nabuchodonosor is the god of the earth, and beside him there is none other," Judith v: 29.

3. The third cause is inordinate and sinful affection toward sons and kinsfolk: for some, through the excessive affection which they had toward their own kin, made statues of them after their death, and so went on from this to pay divine worship to those statues; of whom it is written: "For men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable Name," Wis: xiv: 21.

4. The fourth cause is the malice of the Devil; for from the beginning he sought to make himself equal with God, as he said: "I will sit also upon the mount of the congregation, in the sides of the North; I will ascend above the heights of the clouds, I will be like the Most High, Isa. xiv: 13,14. And this mind he has not yet laid aside, for his whole effort has been directed to this, to make himself worshiped by men, and to have sacrifices offered to him, not that he delights in the dog or the cat which is offered to him, but he delights in this, that reverence is paid to him as to God as he said to Christ: "All these things will I give Thee if Thou wilt fall down and worship me," Matt. iv: 9. So it came to pass that he and the angels that fell from heaven with him, entered into idols, and gave responses, that they might be worshiped as gods. "All the gods of the Gentiles are devils," Ps. xcvi: 5. "The things which the Gentiles sacrifice, they sacrifice to devils," I. Cor. x: 20.

But though these things are to be abhorred, there are yet many who are often influenced by these four causes, and though not in mouth or in heart, yet in deeds show that they believe in many gods. (1) For they who believe that the heavenly bodies can affect the will of man, and who in the conduct of their affairs observe times, these observe the motions of the stars, imagining that the heavenly bodies are gods, and rule over others. "Be not dismayed at the signs of heaven, for the Gentiles are dismayed at them; for the customs of the people are vain," Jer. x: 2, 3. (2) Likewise, all who obey kings rather than God, or who obey them in those things in which they ought not, make them their gods. "We ought to obey God rather than man," Acts

v: 29. (3) Likewise, they who love their children or their kinsfolk more than God, show by their deeds that there are many gods. And even they also who love their food more than God, of whom the Apostle says: "Whose God is their belly," Phil. iii: 19. (4) Likewise, all they who practice charms and incantations believe that the devils are gods, since they seek from devils that which God alone can give, the revealing of some secret thing, or the making known of things to come.

We must, therefore, first of all, believe that there is but one God.

(To be continued)

Letters to the Editor

READ THE PASTORAL

To the Editor of The Living Church:

I wish to express my gratification at the manifest improvement in the management of THE LIVING CHURCH since I became a subscriber; and now particularly for its outspoken opposition to the advocates of the higher criticism (so called). Some of them claiming to be loyal Churchmen, do not hesitate apparently to controvert and undermine the ancient Faith. I hope that they may not only read, but ponder over the recent pastoral letter of the House of Bishops. X. Y. Z.

Augusta, Me.

USEFUL PAMPHLETS

To the Editor of The Living Church:

A correspondent, Y. Y. K., in your issue of the 12th inst. mentions as a useful pamphlet, "The Church of the Churches," published in San Francisco. I should be glad to know if it can be procured at some nearer point, and, if so, where? Such literature, if well and plainly written, and printed in attractive form, with clear type, and without crowding too much on a page, ought to be largely circulated and would, doubtless, be largely read. A desideratum is something of this kind equally useful for circulation in both the United States and the Dominion of Canada.

Cayuga, Ont. J. FRANCIS.

THE CHURCH CLUB OF NEW YORK

To the Editor of The Living Church:

In recent issues of your paper paragraphs have appeared pointing to a connection between the proposed Church Publishing and Printing Company and the Church Club of New York. The Church Club of New York is in no way connected with or responsible for the Church Publishing and Printing Company. Inasmuch as there seems to be a more or less widespread misapprehension on this point, I ask you to kindly insert this letter in the columns of your paper.

LUDLOW OGDEN,
President of Church Club of New York.

A CORRECTION

To the Editor of The Living Church

In my article on "Bible, Science, and Faith," your typos make me misquote Prof. Dana. The error occurs near the end of the first paragraph in the second column on page 808, and is in quotation marks. It says, "Not a fish, bird, reptile, or mammal is now extinct." Change the vowel in the second syllable of the last word from i to a, omitting the c, and the sense will be directly opposite. Prof. Dana meant to say that none of these are now living. It is quite probable that there are some few exceptions, but, in a fair and broad sense, it is true that the vertebrate animals of the tertiary disappeared long before Adam's creation.

C. B. W.

CAUTION IN GIVING

To the Editor of the Living Church:

Will you please warn our Eastern Church people through your paper not to send supplies to western Nebraska unless they first advise with Bishop Graves, or some of his missionaries who live in the drouth-stricken district out here. In going over my nine counties I am surprised to see how so many of our Eastern brethren are deceived by people constituting themselves committees to aid the poor. We missionaries can give names and addresses of good, responsible persons in each of our missions to whom supplies sent will be judiciously distributed. Not one family of our Church in my nine counties requires aid this year except it should be seed grain later on in the spring. R. L. KNOX.

Arapahoe, Neb.

A WRONG IMPRESSION

To the Editor of The Living Church:

Will you kindly give as conspicuous space as possible to the following statement, in order that an erroneous and injurious impression may be removed:

From time to time, statements have appeared in different journals, reflecting upon the latest of Dr. Muehlenberg's great enterprises, St. Johnland. To those familiar with this work, which has attained a degree of administrative perfection akin to that of his two other great creations, namely, the church of the Holy Communion and St. Luke's Hospital, these reports can do no harm; but in the case of the many only partially acquainted with the enterprise, such reports may produce lack, if not withdrawal, of confidence. I beg to state that whatever has been said of St. Johnland was intended to be predicated of the Kings County Farm for the care of the insane, under the charge of the Kings County Commissioners of Long Island.

I Hope that this explanation may relieve the minds of all interested in St. Johnland.

HENRY MOTTET, President.

PETROS AND PETRA.

To the Editor of The Living Church:

I notice in your paper of the 9th inst. the Rev. Mr. Owen's admirable article on "The Petrian Claims." He accepts the common opinion that Petros and Petra mean the same thing. But this is a mistake. "No good writer ever uses them as having the same meaning," say Liddell and Scott, in their Greek Dictionary. So far as I have been able to ascertain, "Petros" is a stone, such as one may roll about, or pick up and throw at an object; whereas "Petra" means a quarry or stratum on which houses (Matt. viii: 24) or even cities may be built, and in which caves and burial places may be dug. (Mark xv: 46)

Hence the declaration may mean either (1) that the Church is to be made of persons who like Peter confess the true Faith—as every stone is like the quarry from which it is "hewn" (see Isaiah li: 1); granite if that is granite, marble if that is marble—or (2) it may mean that the Faith itself is the rock or quarry on which the Church is built, which appears to have been the understanding that the early Church attached to the words, which is in accordance with what Mr. Owen says. W. D. WILSON.

SPECIAL SERVICES AND SUBJECTS

To the Editor of The Living Church:

I notice some of the clergy arrange to have special Lent services for men, for women, and sometimes for children. One who has thus done for several years gives the following reasons for dividing his congregation:

On Sunday, and at the principal week-day service, the congregation gathers as a united family. But appointing a special service for one class of people puts the responsibility for that congregation upon that class alone. They feel it and respond to it. Then, knowing the hymns, prayers, and topics are chosen especially for them, they take a personal interest in them; first to attend the service, afterwards to listen to the discourse.

Again: the arrangement is one of great advantage to the parish priest. If he has before him only one class he can speak much more to the point. He can the more easily fit his words to the souls before him. The duties, trials, and temptations of men are different in many respects from those of women, and still more different from those of children. The illustration that would appeal to many women is perhaps one in which most men take no interest. And the story that would hold the attention and convey the spiritual lesson to the children, would be totally out of place at a service for women.

The Christ had His parable for the common people, His paradox for the master of Israel, and His special instruction for the disciples. He adapted His words to different classes, and the members of each class, knowing that His discourse was addressed to and had a special fitness for them, took a special interest in listening to His words and trying to understand them. A. A. B.

THE CHURCH UNITY SOCIETY

To the Editor of The Living Church:

Will you kindly grant space to this communication, which I am sure, will be of general interest?

On becoming a local secretary for the Church Unity Society some months ago, a branch was organized in this diocese embracing about twenty clerical members. Subsequently a correspondence occurred between a priest of the Church and myself, in which he stated that from what he had heard of the society he conscientiously thought it was retarding rather than aiding unity on true lines, and he made such objections to it which, if correct, made me feel that I did not care to have anything to do with it. Consequently, I addressed four questions to the president of the society, the Bishop of Delaware, embodying the objections made, and which were as follows:

"1. Is it the object of the society, as expressed in any of its formal utterances, or as expressed by any of its members, to seek a corporate union with any sectarian body?

"2. Has the society, or any of its members speaking in its behalf, given utterance to any expressions that would justify the charge of 'questionable loyalty to Catholic principles?

"3. Has the society worked, or will it work, injury to the true Catholic position of the Church?

"4. Is it advocating a compromise?"

No doubt there are others who have a misconception of the society, and because thereof have held aloof from it, who will be glad to read the plain statements of its president as given in the following letter. M. M. MOORE.

Springfield, Mo., Feb. 7th, 1895.

Bishopstead, Wilmington, Del., Jan. 28, 1895.

My Dear Brother: Thanks for your kind and frank inquiries, which I will answer with equal candor.

1. I know of no official utterance, nor of any individual opinion, which bears upon, least of all commits, the society to the idea of seeking corporate union with any sectarian body.

2. "Questionable loyalty to Catholic principles" is a phrase susceptible of such wide and varying interpretations that I find it difficult to answer categorically your question concerning it. I certainly would not hold my present position if I thought the society guilty of disloyalty to what I esteem Catholic principles. It is quite probable that at times some persons speaking in its name would say what you and I would not say, for we seek in its membership to include all kinds of real Churchmen. But for such individual opinions, if there be such, the society can hardly be held responsible.

3. I do not know of any work done or contemplated that has injured, or is likely to injure, the true Catholic position of the Church.

4. It is not advocating a compromise, so far as I know and understand its position.

If the priest to whom you refer has evidence to the contrary of my several statements, I shall be glad to consider it if formulated.

Until such evidence is produced and submitted, I think I may fairly claim for the society the cordial sympathy of all who seek to further its avowed objects. . . . You are at liberty to make any use of this letter that you may deem expedient. Believe me, faithfully yours,

LEIGHTON COLEMAN.

THE WELSH CHURCH

To the Editor of The Living Church:

The letter of "Wales," which appeared in your issue of some weeks ago, has already gained the attention of some of your readers, and I can assure you it is my earnest desire as a Churchman not to let the matter drop until we overcome all obstacles now in the way, and make up for our neglect in the past, and I hope soon to see many Welsh Episcopal churches in this fair land of ours.

The Rev. Mr. Cross, writing in one of your issues on the above subject a short time ago, alludes to the "some" Welshmen in America. Let it be known to your readers that (according to a London paper of last month) the Welsh Methodists alone in this country have over five million members or adherents. This will prove to you that the number of Welshmen is by no means small in the United States, and yet with all this, and all the boast of the Catholic Church, we have no Welsh Episcopal church in the land. The Rev. Mr. Cross, moreover, calls the Welshman a "foreigner." Well, if comes down to that, the red Indian is the only American proper, and all we, the rest, are foreigners, and, as Mark Twain says: "There is nothing strictly American save ice-water," and I add to that, the "red Indian." The Welshman, be it known, is no more a foreigner in America than his Anglo-Saxon brother, who formerly hailed from Normandy.

Again Mr. Cross, writing on this sad neglect of Welsh churches, wishes to acquit all bishops from all blame, and puts the whole weight of it on the vestries.

I ask: Can you expect a vestry composed of English-speaking people to call a Welsh pastor to preach Welsh to an English audience? Certainly not; the thought is absurd. What we want is to organize Welsh missions in an humble way to begin with, and then let them spread and grow like a green bay tree. Are not all the appointments to missions in the hands of the bishops? How, then, can they be exonerated from blame? I, for one, reverence, respect, and honor every bishop worthy of the name by virtue of his piety and dignity of his office, but I am not yet gone over to Rome and declare our bishops infallible. Some years ago I wrote to Canon Thomas, of Bangor, in reference to a Welsh church for this county. In reply, he could only say he was sorry, and could do nothing, as the American bishops were indifferent about the matter; but, as a Welsh representative, he had sent two Welsh priests out to Patagonia, some to Australia and other British isles.

America alone abounds with Welshmen, but no Welsh priest to officiate in the vernacular tongue.

Pardon my intruding upon your valuable space, but as a Welsh Churchman, nursed and nourished in that Faith, may I ask, shall we have Welsh Episcopal churches in this land of ours? It rests with our bishops, and with them alone. This Welsh church business seems trifling and trivial to some who are not in sympathy with the Welshman and the Welsh language. Is it right that the Welsh Dissenters should have all their own way in the land, and the strong Churchman has nowhere to go and worship?

What I have said I have said from love to my dear Church, and trusting my expected day will soon dawn.

WALES.

THE PROPHETIC FUNCTION IN THE CHURCH

To the Editor of The Living Church:

Some years ago one of our Church papers published a communication from a diocesan administrator, calling attention to the need of an order of evangelists, men at liberty to go wherever sent, unfettered by any parochial trammels, in proclaiming the glorious Gospel of the Son of God. The writer, it was afterward understood, was no other than the learned and saintly Bishop of Central New York. While there has been such a general ignoring of the scriptural and primitive *evangelist* within the Anglican communion, this may be partially accounted for by the misunderstanding of the relations and duties of the *class* under which the work of the preacher and evangelist may be comprised. The most consistent advocates of episcopacy have always argued its very *raison d'etre* from the analogy in the three orders of the Jewish priesthood, in the establishment of which Jehovah once declared, and never abrogated, His will. But this admitted, only the more clearly brings out the existence of an order of men from the earliest ages, preachers of righteousness, scribes and teachers of the law, sometimes priests, sometimes what would in later ages of the Church be classed as laymen, usually not called, save as they were sent, as we may inter from the inspired narrative, from which, however, we may also learn of prophets "not sent, and yet they ran." We need by no means rely upon a forced or strained interpretation of Holy Scripture to recognize Noah, Job, David, Solomon, and even the unworthy representative, Saul, "among the prophets." In considering another prophetic function, apart from preaching, we may refer to a convention under Roman Catholic auspices, lately assembled in New York, as "the apostolate of the press," composed of both clerical and lay representatives of those advocating the interests of that communion through the press, secular as well as religious. The late editor of *The Freeman's Journal*, Mr. James A. McMasters, in his early days earnestly desired to enter the priesthood, but being favored with an astute spiritual director, he was persuaded that *journalism* was rather the vocation in which he could be the most useful, and later results abundantly demonstrated the wisdom of his choice.

In Methodism, which, as everybody knows, is only the regimen of the Roman *curia*, under another name, the editors of all their publications are selected and sustained by their governing body. While the conservatism of the Church of the United States would probably resent any immediate and sweeping change involving the censorship of her press, she certainly could in a more direct and systematic way utilize "the pen of the ready writer."

One of the smaller religious bodies of the land, that on Swedenborg's foundation, calling itself the "Church of the New Jerusalem," is said to be the most aggressive in the circulation of its literature. The Universalists are also ever ready to utilize the secular press in advocating their tenets. While neither of these bodies has had marked numerical growth, they can point with pardonable pride to the extension of their *principles* far beyond their denominational environments within the domain of historic Protestantism, while Churchmen can readily concede their contributions in solving some grave problems in eschatology, however much some may regret that their teachings have not been squared by the compass of the Catholic creeds.

In addition to the preacher, the scribe, and the evangelist, primitive and scriptural authority may be produced for the reader, the teacher, and the catechist, all being divisions of the same prophetic office. Some of our Church advocates, even among those contending for the highest sacerdotal prerogatives of the ministry, have been willing to concede the prophetic calling and inspiration of the many godly and well-learned religious teachers in the denominations. This view was held by Dr. Muehlenberg and his *confreres* in the Evangelical Catholic movement, as it still is, if we are correctly informed, by the present Bishop of New York. As so clearly brought out by the Bishop of Fond du Lac in the memorable Episcopal symposium in *The Independent*, some months ago, we are willing to concede all they claim as being preachers and evangelists, while they are not as ready to admit what this Church claims for her priesthood.

A plausible argument for the extension of the desired "liberty of prophesying" within the pulpit of the Church commonly called Protestant Episcopal, may be urged on the ground that the conflict is not now between such historic forms of belief as Catholicism and Protestantism, as between religion in any form and agnosticism; hence, the need of every manifestation of union against the common foe. But these "barriers burned away" would only stimulate the skepticism of the age to greater aggressiveness, as much of it results from the false and unscriptural conception of the Church being invisible, only the more encouraged by such pulpit reciprocity with its corollary in the unhappy divisions of Christendom. The safer way seems to be the leaving of the most perplexing problems of Christian reunion to the ordering of Him who has given His Church "some apostles and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

T. A. WATERMAN.

Personal Mention

The Rev. D. F. Hoke has resigned the charge of the church of the Holy Innocents', Auburn, and Emmanuel church, Opelika, Ala.

The Rev. H. B. Collier resigns the rectorship of the church of the Advent, San Francisco, Cal., to take effect Easter.

The Rev. D. Galloupe has accepted appointment as one of the assistant clergy of St. Luke's cathedral, Portland, Me.

The Rev. Jas. A. Brown has resigned the rectorship of Grace church, Ravenna, to accept the rectorship of Grace church, Galion, diocese of Ohio.

The Rev. Henry Forester has returned to the City of Mexico.

The Rev. E. J. Cook sailed, Feb. 16th, from New York, for a year's absence abroad.

The Rev. Herbert E. Bowers has resigned the rectorship of St. Bartholomew's church, Buffalo, N. Y., and goes to a parish in British Columbia.

The Rev. Chas. E. Spalding is temporarily assisting at the American chapel, Florence, Italy.

The Rev. Robt. Kell will take charge of the mission at Kent in connection with St. John's parish, Cuyahoga Falls, Ohio.

The Rev. F. T. Bennett has left Eddy, N. M., and is now in charge of the church at Santa Fe. His address is church of the Holy Faith, Santa Fe, N. M.

The Rev. J. Dudley Ferguson, of Somerville, N. J., has been elected chaplain of the New Jersey State Home for Disabled Soldiers.

The Rev. and Mrs. E. Jay Cooke with Mrs. and Miss Gale will sail (D. V.) from New York Feb. 16th, on the steamer Normannia, for Naples, expecting to spend a year abroad in rest and travel. Their foreign address will be, the Credit Lyonnais, No. 19 Boulevard des Italiens, Paris. Cable address, Credionais, Paris.

The Rev. William N. Baily, formerly in charge of the chapel of the Holy Comforter, West Philadelphia, has accepted the position of assistant at Grace church, Manchester, N. H., the Rev. Henry E. Cooke, rector.

The Rev. Daniel G. Mackinnon, rector of Grace parish, Ellensburg, jurisdiction of Spokane, has accepted the rectorship of All Saints', Nevada, Mo., and will enter upon his duties the first Sunday in March.

To Correspondents

E. W. H.—You will find your question answered in our report of Church news from New York diocese, this issue.

CONSTANT READER.—Dr. Wordsworth's "Outlines of the Christian Ministry" is a good work, but perhaps the best on the subject is "Haddan's Apostolic Succession in the Church of England." Wordsworth's "Ecclesiastical Biography" is excellent.

Ordinations

In Grace cathedral, Topeka, on the 4th Sunday after Epiphany, Bishop Thomas advanced to the priesthood the Rev. Guy Wilbur Joiner, Canon Missioner of the cathedral, and the Rev. Walter Bird Clark, rector of Grace church, Ottawa, Kansas. The candidates were presented by the Very Rev. Frank R. Millspaugh, dean of the cathedral, who, with the Rev. C. Rowland Hill, chaplain to the Bishop, assisted in the services, and took part in the laying on of hands. The Bishop preached a sermon from the text: "How shall they preach except they be sent"

At the church of the Epiphany, New York City, on Septuagesima Sunday, Bishop Potter advanced to the priesthood, the Rev. John Tunis, who has been in charge of this church for the past year, and the Rev. John Michael Page, assistant minister of St. John's church, Boston Highlands, Mass. The Ven. C. C. Tiffany, D. D., Archdeacon of New York, preached the sermon. The Bishop was celebrant of the Holy Eucharist.

Official

THE application of Mr. John Edward Borncamp to be recommended as candidate for Holy Orders, and that of the Rev. Herbert B. Trussel (deacon) to be recommended for Priest's Orders, were received, and, under the rules, laid over for one month.

Feb. 5, 1895. A. ST. JOHN CHAMBRE, Secretary.

WARNING

The clergy and others are warned against John K. Crouse, formerly a student of theology. He is unworthy of confidence.

WM. J. GOLD.

Died

ELLEGOOD.—In Salisbury, Md., on the 5th inst., entered into life eternal, Robert D. Ellegood, a devout communicant of St. Peter's parish, and for many years a vestryman.

ADKINS.—In Oil City, Pa., on the 10th ult., Charles Adkins, aged 55 years.

CORY-THOMAS.—Mary Zoella (nee Foster), the beloved wife of Rev. T. Cory-Thomas, of Chicago, age 32 years, at River Falls, Wis., Feb. 15th, after a long and sad illness. Funeral at Episcopal Cemetery, Feb. 17th, 1895.

Requiscat in pace.

PEABODY.—Died, at his home, near Stanton, Wis., on Feb. 7th, 1895, after a long and very painful illness, in his seventy-second year, the Rev. A. B. Peabody, for over thirty years a tireless and self-forgetting missionary in the valley of the St. Croix.

"Through much tribulation."

GARRETT.—Entered into life, Wednesday afternoon, Feb. 13, 1895, William Garrett, senior warden of Christ church, Burlington, Iowa.

Grant him, O Lord, eternal rest,
And may light perpetual shine upon him.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and Twenty-second st., New York; communications, to the REV. WM. S. LANGFORD, D.D., general secretary.

A falling off in the twelfth Sunday after Trinity offerings makes necessary this appeal for money to meet the expenses of the Mid-Western Deaf Mute Mission. Copies of annual reports sent any one on application. Rev. A. W. MANN, general missionary 878 Logan ave., Cleveland, Ohio.

STAMPS! OLD ISSUE!

The undersigned will be thankful to receive U. S. and foreign stamps and stamped envelopes (entire or cut square) of old issues (no current issues desired), to be disposed of for the benefit of the Orphanage of the Holy Child, of the Province of Illinois, at Springfield, Ill. The Rev. FREDERICK W. TAYLOR, 312 E. Adams st., Springfield, Ill.

FOR THE AGED AND INFIRM CLERGY.

I need $15,000 to open and furnish St. John's House, for the Aged and Infirm Clergy of the Church. A most worthy object, which strongly appeals to every loyal Churchman. Any sum gratefully received. For full particulars address the Rev. J. B. BLANCHET, rector, Clifton Springs, N. Y.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, $8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

Acknowledgments

GIRLS' FRIENDLY SOCIETY. MEMORIAL ROOM, ST. LUKE'S HOSPITAL, CHICAGO

Our grateful thanks to the Rev. Dr. Leffingwell for so kindly publishing all acknowledgements. St. James' branch, $52 2; Trinity branch, $32.55; Ascension branch, $10; Grace branch, $5; accrued interest, $119 64; premium on bonds sold, $50; cathedral branch, "St. Cecilia's chapter," proceeds of entertainment, $72; St. Margaret's chapter, $3 70; Miss Williams, $25; F. G., $'5; Miss S. S. Dean, $5; amount previously acknowledged, $3,600; total amount to date, $4 000.

Fund for furnishing the room: Cathedral branch, St. Margaret's chapter, Alice Fischer, by collection, $12.25; Annie Hock, by collection, $13 50; Rose Angeline Bates, in pennies, $7; sale of souvenir spoons, $30; St. James' branch, Mrs. Reed $10; Epiphany branch, $20; amount previously acknowledged, $28 33; total amount to date, $116.08.

FANNY GROESBECK,
Treasurer G. F. S. Memorial Fund.
413 Washington Blv'd., Feb. 16th, 1895.

Church and Parish

WANTED.—A mission church would be glad to pay a small amount for an altar that some wealthier church has laid aside. Address, ST. JOHN'S CHURCH, care MRS. E. L. LANE, Bergen, N. Y.

CLERGYMAN, formerly rector in U. S., can take duty during Lent and on Easter Day. Address 66 Winchester st., Toronto, Canada.

WANTED.—American Church Review for 1819, 1823, 1832, 1833, 1838, 1841, 1844, and 1871. Address, "BIBLIOPHILO," LIVING CHURCH office.

WANTED.—Position as organist and choirmaster in a church with large organ, vested or mixed choir, and liberal salary. Satisfaction promised. Address, WM. A. KIRKPATRICK, Montgomery, Ala.

YOUNG organist desires position in small Catholic parish. Address ANGELUS, care THE LIVING CHURCH.

FOR SALE.—A paying, private school, with good Church patronage, in the suburbs of Chicago. Address G., care of LIVING CHURCH.

ORGANIST and choirmaster (communicant) desires position. Thorough Church musician accustomed to both vested and mixed voice choirs. Diploma and satisfactory references. Address ASSOCIATE, THE LIVING CHURCH Office.

FOR sale at great reduction in price, a handsome white silk super frontal to fit an altar eight feet long. Price $40. Apply to SISTER THERESA, St. Margaret's School of Embroidery, 2 Walnut st., Boston, Mass.

WANTED—Organist, choirmaster, and chime-ringer, ag 27, having 12 years' experience, desires position in live parish. Very successful with the development and training of boys' voices. Good organ and field for voice culture teacher essential. Refers to many of the leading clergy. Exceptionally fine testimonial from present rector. Address, "CARILLONEUR," care of LIVING CHURCH.

The Editor's Table

Kalendar, February, 1895

2.	PURIFICATION. B. V. M.,	White.
3.	4th Sunday after Epiphany,	Green.
10.	Septuagesima,	Violet.
17.	Sexagesima,	Violet.
24.	Quinquagesima,	Violet.
27.	ASH WEDNESDAY,	Violet.

The Christian Theophany

BY THE REV. CHARLES JOSIAH ADAMS

Blessed are the pure in heart, for they shall see God," Matt. v: 8.

From early youth till gray began to show
About my temples, and my feet to slow,
With resolute persistency, I sought,
Whom I had native right to know, I thought,
The One omnipotent, who spake, and Birth
Led man to govern all the lives of earth;
And they endowed to see him. Could it be
That what was right for them was wrong for me?
Might it not be that I had eyes within,
Not open yet, or closed by chance or sin,
Whose primal function is to recognize
The One in whom the right to rule me lies?
If I could find Him, but His presence reach,
Might they not open? And He give me speech?

In symbol—in the massive outward loom
Of great cathedrals, and their inner gloom;
And in the crosses gleaming on their heights;
And in their marble altars' twinkling lights;
And in processions' stately come and go;
And in the censers' swinging to and fro;
And in the vestments of the priests and choirs;
And in the ever-burning, mystic fires,
Where genuflects the knee and bows the head,
To tabernacle with its holy bread;
And in the music which the spaces crossed,
To be among the vaulting arches lost;
And in the sacraments—and, most of all,
In that which does the agony recall;
And in the penance which the priest entailed—
In symbol long I sought Him; and failed;
Save that of this my reason seemed apprised;
By symbol something must be symbolized.

In doctrine—in the speculations deep,
Which live, or sleep the still, eternal sleep,
In yellow, old, and mothy manuscripts,
Or bound, and mummified, in musty crypts,
Where only furtive book-worms crawl and look,
Or agents, for the long-forgotten book—
In strained theologies, and manifold—
Not one so great, or small enough, to hold
That any other one could have a glim,
In all its borders, or a note, of Him.
As one who struggles, faint, in chopping seas,
I swam about, and found Him not in these;
Save that my reason dimly made it out;
These notions prove the fact they fight about,
And fact is fact, whatever notions be—
Affected not by any theory;—
When Ptolomaic theory obtained,
The regal sun throughout our system reigned,
And caused the planets in its mighty room
To move—and grain to grow, and flowers bloom,
Fruits to mature upon the earth for us,
As now he does, since spake Copernicus,
So God is God, though little men may fight
Their notions—wrong—but each a little right.

And in emotion—in the sense of sin,
That I'm forgiven all and gathered in;
And in my losses; those I loved in time,
Shall greet me where eternities sublime;
And in my sense of weakness, can it be,
There's no regard for lisping infancy?
In sense of greatness; I can not believe
The mind that asks no answer will receive;
And greet the heart that, in its wide increase,
Feels but the Infinite will give it peace!
But here again I failed, emotion dies,
In birth, as spark which from the flint-stone flies,
And leaves the darkness darker, and come out
The horrid shapes of doubt to fly about;
But as the steel would clink not, strike no spark,
To dance a moment in the empty dark,
But for the flint; so my emotions show
My reason, in their fitful come and go,
That sorrow, love, and hope that spring from me,
Touch something, or emotions could not be.

I turned to nature, and the lands, and seas,
And skies, in all their vast complexities—
The flora, fauna—living things—the sod—
In multitudinous accents, answered, GOD!
Design, or adaptation, chance, or fate,
Leads him who thinks, to God—at once, or late!
"True, true" I sighed, and turned away with groan,
"But seeing Him will do, and that alone!"
To where Revealers are, and act and say,
With scrip and staff, I took my weary way,
O'er sea and land I wandered—east and west—
Through lustrums still I wandered—knew no rest;
But disappointment ever stared at me,
Until I met the One of Galilee,

He asked: "What seekest thou in world abroad?"
I said: "A vision only—but of God!"
His smile was tender, strong: "Be pure of heart."
A space. "Art satisfied? I see thou art!"

Yes; I had seen Him! Now the symbol glowed—
It lived; and forth the inner meaning showed!
Yes; I had seen Him! Now the doctrine gleamed
With subtile light, and life from notion streamed!
Yes; I had seen Him! Now emotion strong
Through all His empire carried me along!
Yes; I had seen Him! Purity appears
The entrance to the Brotherhood of Seers!

Rondout-on-the-Hudson, N. Y.

A correspondent of an English paper gives an interesting account of a visit to Mr. Gladstone's library at Hawarden. The buildings form a little group, consisting of the library, a corrugated iron structure; the hostel, originally a school building, now appropriated to the accomodation of visitors and students; and the parish church. The library contains twenty-five thousand volumes, each one placed upon the shelves by Mr. Gladstone's own hands, and arranged according to subjects. Every department of literature is represented, but by far the larger proportion—about one-third of the whole—are theological works, liturgies, and hymnals. Many of these have been annotated by Mr. Gladstone himself, and one of the rules of the place is that these marginal notes shall not be copied, lest an interpretation which was not intended should be given to his reflections. It is hoped that the library and hostel may become a centre of usefulness, either as affording a place of rest and change to the clergy, or as providing a home for students, or a retreat for authors while engaged in literary work. Hard by is the church, with its frequent services. The park is open to visitors, and contains some fine scenery and grand timber. There are the picturesque ruins of the old castle, with a large part of the principal tower still rising among the trees. In the village is a model club and gymnasium, an Orphanage for twenty boys, and a Home of Rest for invalids, these last two maintained by Mrs. Gladstone and her friends. No questions are asked about politics of the visitors to the hostel. Mr. Gladstone calls the library the "Temple of Peace."

The Daily Telegraph complains that certain light-hearted people of fashion, recognizing the grace and harmony of the nurse's uniform, have taken to wearing it as a decorative dress. If relief could be rightfully had in that way from the monstrosities of fashion, it would be "a consummation devoutly to be wished." But the nurse's uniform belongs to the trained nurse. It is, as it were, her trade mark, certifying her calling. It has a personal and professional value, perhaps a money value, and any other who assumes it puts on the appearance of being what she is not, and detracts from confidence which the uniform inspires as exclusively worn by brave and devoted women. It is a wrong to those who have earned the right to wear it, and an injury to the public who have learned to trust those who wear it.

Canon Knox Little, in speaking recently upon the pew system, said that the free and open churches encouraged men to come at odd times for prayer, and prayer was the life-breath of the soul; therefore anything that drew men to prayer was worth trying. He knew of a case where a beautiful lych-gate in a parish churchyard had painted upon it, "This Is the Gate of Heaven," but underneath was a sign board with the words, "No Admittance This Way During the Winter Months."

I clip the following from a paper published nearly twenty years ago. Though I have not the book at hand, I presume that the quotations are correct: "William Morris, editor of a Wiltshire (England) journal, has published a book of travels in America, in which he locates Baltimore in Michigan; makes Portland the capital of Maine; refers the reader to Diedrich Knickerbocker for the history of 'Manhattan' Island; says that Hell Gate was so named 'in consequence of the number of fatal casualties happening at this spot;' laughs at the practice common to American street railroads of having each car preceded by a man on horseback, blowing a horn to warn people to get out of the way; and is horrified because the bloodthirsty American tailor invariably places a revolver pocket in trousers, unless especially ordered not to do so."

Lost Choir Boys

BY W. L. CULLEN

What becomes of the choir boys after their voices have broken?

I have frequently been brought into contact with boys who have been connected with vested choirs, but after their voices began to break they appear to have been ousted to make room for others, consequently they drift away from their old moorings, and become either lost, or wholly indifferent to the Church. Of Church doctrine they know comparatively nothing. They can rattle off a long string of anthems that they have sung, and exhibit a few medals won, but their ignorance of definite Church teaching is truly appaling. They are to be pitied for their lack of Church teaching, rather than blamed. The reason usually given is that choir rehearsals and constant attendance at the services unfitted them for attendance at Sunday school, and now that they have grown up, they are either ashamed, or lack moral courage, to go where they could receive proper instruction. This is a serious matter, and one to which rectors and choirmasters should give weighty consideration.

Unfortunately for the Church, she allows men to occupy the position of organist and choirmaster who are not Churchmen, and who have no sympathy with her—apart from money and music. From this class we can hardly expect any Churchly influence over the boys. But the choirmaster who professes to be a Churchman should at least take sufficient interest in the boys to see that their education in Church doctrine is not wholly neglected. Our rectors are not altogether blameless in this respect, either. As long as the boys are rendering attractive music, their education in sound Church principles seems to be a secondary consideration with most of the clergy.

Boys seek admission into our choirs for the sake of the musical education the Church offers them. A large percentage come from outside. We lose a grand opportunity if we fail to retain this class of boys in the Church's service. Are there no offices in the Church that could be given to the broken down choirister that would retain his interest until his voice becomes settled; why not make servers or sacristians or ushers of them, or give them something to do in Sunday school or parish?

In one of our vested choirs here the rector's class is composed of the choir boys only, past and present. Some have been confirmed, while others are being prepared for Confirmation; nearly all of them were brought up outside the Church. This plan might be copied in all churches where vested choirs are in vogue. After a boy has rendered faithful service in the sanctuary for five or eight years, and then becomes incapacitated—through no fault of his—from rendering further service for the time being, he deserves generous treatment. "Gather up the fragments, that nothing be lost."

St. Paul, Minn.

Evidential Value of Tradition

BY THE REV. AMOS BANNISTER

Has tradition an evidential value? I believe it has. I am well aware that by the present day critical mind, tradition has been ruled out of court. Tradition has been classed as a mere species of gossip. Only the extremely credulous are credited with believing it. Tradition, it is said, is accepted by faith,—great faith,—such faith as can flourish without proof. And even this faith is very glad to exchange tradition for written testimony when possible.

But this will not always be possible. For documents can carry us only so far back into ancient history, whether they be of papyrus, stone or clay. We eventually reach a period, say, prior to the time of Abraham, when documents fail, and we are brought face to face with an account of human events derived entirely from tradition. The question for faith is, whether reason can accept tradition alone as sufficient testimony for the truth of the events occuring during the unwritten period.

My argument proposes that it can. First, On the ground that tradition is oral teaching. More than half of our present educational system consists of oral teaching. Every item of learning taught in our schools, which is communicated through the ear is, therefore,

mere tradition. And in regard to sound, or tone values, it is tradition, and nothing else. Our letter, numeral, and word sounds cannot be transmitted in writing. All who can speak, in any language, are indebted to tradition. How many can speak a language which they cannot read or write? It is wonderful to reflect that tradition is so powerful an educator as to be practically irresistible. Persons may refuse to read or write, but they cannot permanently refuse to hear unless they are deaf.

Let us now turn to the period of Biblical history from Adam to Abraham. Assuming the total exclusion of writing, then narration, or oral teaching, from father to sons, grandsons, and collateral kindred, to have been the sole method of transmitting, say, the story of Eden, we may depend upon it that the people of this period were careful of what they heard and repeated. We may feel assured that they were as anxious for accuracy as the proof-readers of the Bible are to-day, who now esteem printing to be the most dependable art preservative. The sense of sole responsibility makes men most careful. This explains why early writers of Biblical manuscripts faithfully copied every dot of the original or copy before them, even to repeating what they knew to be errors in the text. When writing was regarded as the sole dependable art preservative, men felt the importance of care to the same degree as do proof-readers now. In the case of tradition, therefore, the conclusion seems inevitable. When men esteemed narration, or oral teaching, as the sole dependable means of transmitting history, they were equally careful of what they heard and repeated. This truth will be immediately evident to all of those men who serve in the older fraternal societies, whose lodges are to be found in every American city and considerable town. The essential knowledge in these orders is not transmitted by printing or writing, but solely by the process of tradition. The care shown in accurate hearing and correct repeating is amazing. There is not a difference of five words in about three thousand, in a score of widely separated lodges of the same order, and the divergence in meaning is absolutely *nil*. Certainly this will be conclusive to the large number of men who have the opportunity of testing it, that tradition, alone, is an ample and reliable vehicle for knowledge, where it is the sole means, and so can reasonably be accepted for its period, as sufficient testimony for the truth of the history or event which it evidences.

Government Subsidies to Religion

The Protestant Episcopal Church was among the first to respond to the call of President Grant to promote education among the Indians, and, in common with other societies, our Board of Missions accepted government aid in doing that work. It soon became manifest, however, that this paying of subsidies to religious societies, which was for a special emergency, was being sedulously worked into a system contrary to the spirit of American institutions, and that the amount of subsidy which any society might secure from the Government would depend upon the ingenuity and persistence with which government aid should be sought. The success of such seeking may be illustrated by the fact that one religious body had its subsidy increased, from year to year, until it was receiving out of the United States treasury, annually, for its work among Indians, a sum as large as the whole amount expended by this Board for all its missions to Indians and Colored People, Domestic Missions in all parts of the United States, and for Foreign Missions. It is amazing that any religious society should be willing to press for nearly half a million dollars a year to be taken out of the general treasury of the country. The proportions of the evil system were not realized until the eager desire to grasp more and more revealed such cupidity. Happily, public attention being thus called to the growth of this wrong, there is now a widespread demand that it shall cease, and it is proposed to reduce the subsidies at the rate of twenty per cent. per annum until they are wholly abolished.

The Board of Missions, at Baltimore in 1892, condemned the system of government aid to religious societies, and the Board of Managers declined any longer to accept subsidies. It has proved a costly experiment to surrender $25,000 per annum, more or less, and to throw the burden upon our mission treasury. But we much mistake the spirit of our Church people if they do not heartily approve of the stand which has been taken by the Board.

Will they so fully approve it that they will, on that account, make up to the Board the sum that has been surrendered? Do they esteem the privilege of propagating their faith sufficiently to be willing to give what is needful for that purpose?—*Spirit of Missions.*

Book Notices

John Horden, Missionary Bishop. A Life on the Shores of Hudson's Bay. By the Rev. A. R. Buckland, M. A., author of "The Heroic in Missions." New York: Thomas Whittaker. Illustrations. Pp. 141. Blue ornamental binding. Price, 50 cents.

One more issue in the "Splendid Lives Series," and not a whit behind its predecessors in the unpretentious but fascinating relation of a great life story of work done for Christ and the Gospel of His kingdom.

A Lent in Earnest, or, Sober Thoughts for Solemn Days By Lucy Ellen Guernsey. New York: Thomas Whittaker. Pp. 198. Price, paper, 50 cts.

In every best and highest sense this book is a valuable possession for all who would pass Lent holily, in daily readings, for every day of the season, unitedly with attendance on the public services. There are two post-chapters in the book, on "Easter, the Day of the Lord," and the conclusion, or "Looking Back."

Back Country Poems. By Sam Walter Foss. Illustrated by Bridgman. Boston: Lee & Shepherd. Price, $1.50.

Mr. Foss' verses have found their way into the newspapers all over the country, and are deservedly popular. While they were mostly written "for fun," a higher motive than mere amusement appears on nearly every page. There is wisdom and pathos and good moral teaching mingled with the homely and humorous dialect. We have seldom read a bit of verse more tender and true than "The Auctioneer's Gift." There is a good, healthy, country atmosphere about the book that is refreshing.

Quadrigesima; or Thoughts for each Day in Lent. By Regin ld Heber Howe, D.D. New York: Thomas Whittaker. Price, $1.00.

Our standard books for Lenten reading have been read and re-read by the present generation of Church people, and a new work, fresh from pen and press that have the confidence of all in our Communion who devoutly observe the Lenten season, will be heartily welcomed. Dr. Howe's "Thoughts," dedicated to his honored father, the Bishop of Central Pennsylvania (full of honors and of years, years of blessing to many souls), and published by Mr. Whittaker, is such a book. It contains many quotations from writers whose words have comforted and strengthened many Christian souls, but the words of the author are among the most precious passages of the work. The "Thoughts" for each day are brief, to secure definiteness of aim in the religious life. "Quadrigesima" is heartily commended to our readers.

The Importance of Musical Knowledge to the Priesthood of the Church. By the Rev. James Nevett Steele, Mus. Doc., S. T. B. New York: James Pott & Co. Full octavo, handsome form. Pp. 21. Price, 50 cts. net.

Since the establishment of the Chair of Music in the General Theological Seminary, for the education of the future priests of the Church into some competent knowledge of the divine art in the sanctuary, which it will be theirs hereafter to direct, two annual addresses upon the practical side of sacred music (of which this is the second) have been delivered before the students at the request of Mr. George Edward Stubbs, who occupies the chair in that institution. Dr. Steele's address was given in St. Agnes' chapel, New York, and, whilst touching here and there upon topics not absolutely within his chosen subject-title, such as ritual, and authorized or unauthorized hymnaries, it contains, in familiar form, instructions and counsels and suggestions which, if early planted in their parish choir direction, ought to ensure flourishing success to the neophytes and bring forth more fruit in their age, making them fat and well-liking with musical satisfaction.

The Sixteenth Church Congress in the United States, held in Boston, November, 1894. Papers, Addresses and Discussions. New York: Thomas Whittaker. Pp. 233. Paper, price $1; cloth, $1.50, octavo.

The general character and utterances of the 16th Church Congress were such that we all "thanked God and took courage" once more for the future of that voluntary and unrepresentative body, or gathering. Those who had the privilege of listening there may now refresh their memory with the exactness of whatever most interested them in the speeches, etc., from the printed page, and they of the clergy who could not be present may take a Monday, *otium cum dignitate*, reading and musing over all that was said in the Boston Music hall. It hardly needs to say that the most attractive day of the congress was the third, Thursday, when Topic IV was so thoroughly discussed from every point, "Religious Orders in the Protestant Episcopal Church To-day." In the fore part of this Congressional Record are included the "Communion Address" of the assistant bishop of Central Pennsylvania, and Bishop Lawrence's inaugural address at Music hall.

The issue, as it appears, reflects credit on both publisher and assistant secretary.

History of the United States. By E. Benjamin Andrews. With Maps. New York: Charles Scribner's Sons, 2 vols. Price, $4.

Dr. Andrews, President of Brown University, has given us here a very readable book, telling us not only of events that have transpired, but also of what led up to them and of what grew out of them. While avoiding the stately style, the author seems at times a little too "off-hand" in his expressions. A number of small inaccuracies have been pointed out by the critics, which in a second edition will doubtless be corrected. Dr. Andrews is a man of convictions and he gives his opinions along with his facts. Of course, one does not need to accept the author's view in every case, but it is refreshing to find a writer so outspoken and, in the main, so sensible. The popular notion that a few thousand Indians "owned" all New England and were robbed by the whites, finds no favor with him. While doing full justice to the sincerity and honesty of the Puritans in their individual character, he gives a true picture of their harsh and repulsive ecclesiastical system. The official religion of the Puritans was not only superstitious in general, but gloomy in particular, and most gloomy in New England. Its central tenet, here at least, seemed to be that life ought to furnish no joy, men seeking to "merit heaven by making earth a hell." Sunday laws were severe, and rigidly enforced from six o'clock Saturday evening till the same hour the next. Not the least work was allowed unless absolutely necessary, nor any semblance of amusement. Boys bringing home the cows were cautioned to "let down the bars softly, as it was the Lord's day." Sunday travelers were arrested and fined. Men might be whipped for absence from church.

Dr. Andrews expresses some opinions and assumes some facts about the relations of gold and silver and the financial experience of this country, which few will accept. It is hardly safe to bring history "down to date," as it is impossible on a near view to get at the truth of facts or the merit of questions about which the country is divided.

The Religions of Japan, from the Dawn of History to the Era of Meiji. By Wm. Elliot Griffis, D. D. New York: Charles Scribner's Sons, 1895. Pp. 457. Price, $2.

One who desires to know something of the religions of Japan cannot afford to pass by this most interesting account of them, written by one who lived for some years in that country and who studied carefully not only Japanese books, but also gained much from conversation with all sorts and conditions of men. His data are gathered from personal observation and from the testimony of many personal friends, and the result of his experience and study is set down in this volume for the benefit of the general reader as well as for the scientific student of religion. His object is to paint a picture of the past, surveying the history of Japanese religions from the beginning up to the era of the Meiji, *i. e.* 1868, to 1894. Starting with the Primitive Faith, the religion before books, he tells us clearly about Shintoism, the Kojiki, the Chinese ethical system in Japan, Confucianism, the Buddhism of Northern Asia, Rijobu, the Buddhist of the Japanese, and the effect of missionary Buddhism upon Japanese history, bringing out their favorable points and explaining the defects in these varying systems. Then follows the story of the Roman missions in the XVII. century, their success and failure, while the political animus and complexion of the propaganda that resulted in its downfall is plainly indicated. Then, till 1859, Japan was shut in, but earnest souls were seeking after the truth; and Dr. Griffis traces for us the subterranean and interior history, the intellectual processes that were slowly preparing the nation for the marvelous changes that have taken place since the Bible lay open on Perry's flagship, and the signing of the treaty in 1854. All through this interesting book we see how God has been training the Japanese for higher forms of faith. In the author's review of Buddhism, Confucianism, etc., we cannot fail to appreciate his just and calm criticism, or to be impressed with his thorough knowledge of the subjects on which he writes. The lectures are not burdened with notes (thus distracting the ordinary reader), and, being liberally supplied with subject-headings, one readily gets hold of the author's purpose. Seventy-seven pages of notes, authorities, and illustrations are added for the benefit of the general student. If any one asks us for a good book to put into his hands upon the subject of Japanese religions we shall know now exactly the work to recommend.

Christus Imperator. A series of lecture-sermons on the Universal Empire of Christianity. Edited by Charles William Stubbs, D. D., Dean of Ely. New York: Macmillan & Co, 1894. Pp 215; price $1.75.

The purpose of these lectures is to demonstrate how the Lord Jesus Christ claims supremacy over all human realms of thought and action, and how that claim ought to affect the moral character as well as the intellectual character of His disciples. The starting point of all these lectures is the Incarnation of Christ, which is put in opposition to the position of the Latin writers, who are said to put the doctrine of the Fall as in reality the central doctrine. Further, it is

claimed that it is the theory of evolution to which is due the restoration of the truths set forth by the Greek writers to their true place in the Christian Creeds. By the various lecturers (there are nine of them) the supremacy of Christ is traced in the realms of history, philosophy, law, art, ethics, politics, science, sociology, and poetry. Of course, in describing what the supremacy of Christ ought to cover and what the results of His rule should be, the writers cannot but notice how far the Christianity of to-day falls short of the ideal, and to point out the path in which the line of effort must run to realize that ideal. We deprecate the apparent antagonism that is attempted between Christ and the Creed, and the carrying of the doctrine of development so far as to suggest that the possession of fixed Creeds is no bar to the creation of new truths by the further study of the nineteenth century. The theology of this school declares "As to penalties or rewards and punishments hereafter, this we regard as antiquated and out of date." It seems to us going too far when Mr. Lambert says: "I will only add that the greater part of the miracles which the man, Jesus (*sic*) performed were miracles of healing, such as men now can perform, since they have so far identified themselves with the Creator as to work with Him by law." Nor do we regard with jubilation the statement in which Mr. Heard professes his satisfaction as a sign of the times, "that as Pusey, Keble, and Newman were representative names at Oxford a half century ago, so in our day Jowett and Caird should take the lead in bringing Christian thought back to its true fountain-head." In these lectures the "pinched and narrow faith of the Augustinian theology" is replaced by the broader theology of Lightfoot, Frederick Maurice, Westcotte, of Dean Stanley, Dr. Hatch, and Dr. Jowett. But it seems to us as if the religion of the Incarnation meets with a fuller treatment and is worked out on more philosophical grounds, by the authors of *Lux Mundi*, and its bearing on some of the topics treated of in these lectures traced with a clearer apprehension of the truths of the Church's Creed. The purpose of these lectures is excellent, and the thought of the Church of Christ as a sovereign society embracing in one comprehensive unity all the realms of thought and action, is a noble and stimulating one; and so far as they aid one to realize the supreme potency of the spell which the Personality of the Christ has exercised in these realms, they will serve a most desirable purpose.

Spiritual Law in the Natural World. A Metaphysical and Psychical Exposition of the Operations of the Holy Spirit and Other Agencies. By J. W. Thomas, F. I C., F. C. S. New York: Longmans, Green & Co., 1894. Pp. 404. Price, $2.

In this curious and interesting work Mr. Thomas attempts to prove that the Holy Spirit superintends the operations which proceed in nature generally, and that His presence and power are as necessary in the atom of so-called inert matter as they are in the human soul. Holding, as he professes to do, to the divinity and personality of the Holy Ghost, and believing strongly in the old evangelical doctrines, yet in his attempts at exposition he falls into curious theological errors. Thus he says: "In the dim distance of the past there must have been a time when the Great Creative Spirit dwelt alone, a time when the Holy Spirit had no personality apart from God, and when the only-begotten Son was not begotten!" With reference to the birth of Christ he asks: "What was to be born of Mary?" and replies, "It was simply a human body. The mind and soul and spirit of Christ were sinless; they could not come to Him through Mary, they were of the Holy Ghost and given to Him." In his theory of the Trinity he says, "The Infinite Spirit-God (not the Father) generates His only-begotten Son. The Son was not born, but the Infinite Spirit-God only became the Father when the Son was begotten." He does not shrink from regarding God as responsible for the beginning as well as for the prevalence of evil. He also believes that the "spirits of the redeemed enter heaven immediately after death." We see thus how far he is carried away from Catholic truth, and yet with a devout heart he believes that he is holding on to the old Evangelical doctrines which he "dearly loves." In his attempt to show that the Holy Spirit is the one great force in the kingdom of nature he is more successful, and this part of his work commands our sympathy, although perhaps the illustrations are sometimes too material and mechanical.

He runs counter to Drummond's contention for natural law in the spiritual world, and denies at once the existence of natural law, holding that natural laws are the expressions of the spiritual at work *in situ*, and are therefore spiritual laws. In the matter of the relation of Satan and his angels to man, and his method of reaching the countless souls of men, the author illustrates the point by the "suggestions" of hypnotism, which opens up a wide, perhaps fruitful, subject of inquiry. If hypnotists can influence a number of persons, and that, too, at a distance, has Satan less power than these men?

We find we have marked many passages in these pages with question marks, and while there are many points we utterly refuse to accept, we read with interest in the life of plants, and animals, and men, of the necessity of an universal intelligent superintendent, the Holy Spirit acting through what we call natural forces and operations. Where the author has failed, we believe that he failed because he has attempted to explain what the human mind cannot grasp, and to resolve mysteries by methods unsuited for this purpose.

A letter from one of the editors of the new "Tucker" Hymnal explains how in the earlier editions the pointing of the Canticles differed from the present standard. It seems that the Commission changed the pointing after some editions of the Hymnal were printed, making "confusion worse confounded." The last edition of the "Tucker" Hymnal conforms to the pointing last reported, but it will be sometime before the discrepancy between the small hymnals in the hands of the congregation, and the later hymnals with music, in use by the choir, will be eliminated.

Magazines and Reviews

The Preachers' Magazine for February (2 Cooper Union, N. Y.), contains "The Capernaum Mission," by Alex. B. Bruce, D. D., and a curious article on "Ministerial Ethics," (to be continued), which deals with the duties of a retiring *itinerant* preacher to his successor, and of the new preacher to his predecessor.

Dr. Stone's removal from the East will not sever his editorial connection with the *American Church Sunday School Magazine*, and he continues his valuable articles on English Churchmen. In the February number he begins a series on "Archibald Campbell Tait."

The Edinburgh Review (Leonard Scott Publishing Co.: Quarterly) for January is full of solid matter, without anything very startling. The leading article is on "Twelve Years of Indian Government." Subjects not familiar to many people are treated of under the heads of "Modern Magic" and "The History of the Cabinet" (British). An article on "Early Christian Monuments" reviews the newly discovered sources of sub apostolic history very learnedly but without much ecclesiastical sympathy. The present Roseberry policy is closely criticised under the significant title, "A Counterfeit Revolution," and condemned.

Opinions of the Press

The Lutheran World

WHOLESOME WORDS.—The bishops of the Protestant Episcopal Church have recently issued a Pastoral to their clergy and laity, in which are many strong words which the clergy and laity of all our churches might ponder with profit. The two topics discussed at length are the divinity of Christ and the inspiration of the Scriptures. The bishops appreciate the strong points of our Faith, as well as the spirit of the assailants of that Faith. So long as Christ's divinity remains in our creeds, and the Scriptures continue supreme in their authority in our churches, we shall see no eclipse of the glorious Faith.

All Saints' Chronicle

THE PASTORAL LETTER.—But we ask, "Why was such a letter put forth? Do not all Churchmen believe that Jesus Christ was born of a virgin? Can men say the Creed, and can they read the Litany, and can they repeat the words of the Communion Office if they do not believe these facts?" The answer to such questions as these is simply the sad admission of that which one could hardly believe, except on the evidence of his own senses. There are men, there are even priests, in the Church who do not believe in the miraculous Birth of our Lord Jesus Christ, and who pour contempt upon the sacred Scriptures that "testify of" Him. And there are congregations of men, women, and children, of people for whom Christ died, who are being ministered to by men who have little faith even in the redeeming sacrifice of Christ on the cross, by men who are in all but the name, Unitarians. There are men daring to say the Creeds and daring to celebrate the Holy Eucharist, who are busied in pulling down the Faith and who trample it under their feet. This is why a pastoral letter had to be sent forth at this time from the House of Bishops. It was felt that the time had come when loyalty to the truth of the Gospels demanded that a declaration of positive Faith should be made that should be heard from one end of the land to the other. And such a declaration as this has been made; and again we are grateful to God that He inspired those who are over us in Him to do this grand and glorious thing.

The Church Times

We print elsewhere the main portion of an important pastoral letter just promulgated by the bishops in the United States of America. The letter deals with two important doctrinal matters with which Broad Church theology has played fast and loose. These are the fundamental doctrines of the Incarnation and Resurrection of our Lord, and the Inspiration of Holy Scripture. Seeing how keenly the same truths have been attacked in our own country, and how much many ill-balanced minds have suffered in consequence, the present would seem to offer a fitting opportunity for the bishops of the Church in England to issue a similar authoritative utterance, whereby the weak may be strengthened, and the Faith of the Church may be declared without gainsaying. The American pastoral is an able document. It states clearly what is of faith in regard to the doctrines impugned, and it is calculated to check that within the Church, which is tenfold more dangerous than that which is without.

The Angelus.

One name there is among the six subscribed to the Pastoral, to which every Catholic owes a special debt of gratitude and love, and that is the name of George F. Seymour, Bishop of Springfield. Whatever part he may have had in the composition of the Pastoral is of small moment, compared with the service he has rendered the Church of God in his constant and fearless witness to the truth during a period when almost every other voice was silent. Not only did Bishop Seymour stand four years ago precisely where he stands to-day as endorsing this Pastoral, but he made the fact known. The secular press abused him, as was to be expected, but many a Christian heart was cheered and strengthened by his undaunted witness to the truth. It is to be regretted that he has been obliged to wait so long for the public endorsement of his brethren of the episcopate, but that endorsement has at length come, and it has come in a form and with an emphasis which can leave him and those who have sympathized with him, little to desire.

Catholic Champion

All minor matters pale into insignificance, all grievances lose their weight, before the complete, abiding, and thankful satisfaction which Christians must feel in this word of our bishops. Whatever annoyance we may still suffer from the continuance of a treacherous and partly concealed enemy within the Church, it is henceforth impossible for him to find a lurking place in the ranks of our episcopate. No new bishop can be made without the present bishops; no one can enter their body without knowing that if he gets their consent while holding opinions contrary to those proclaimed in this Pastoral he gets it by deceit. Now it is time for those priests who have never heretofore been able to see that they do not justly sit in the places and stand at the altars which they occupy, to recognize the falsehood of their position and to repent or resign. Now it is time for faithful laymen, and all other faithful members of this Church, to complain to their bishops of heretical preachers who contradict the plain statements of this Pastoral, and to ask for protection, not only for themselves but for their children, against wolves in sheep's clothing.

The Christian Inquirer

It is good to find the bishops of the Protestant Episcopal Church giving no uncertain sound as to essential Christian doctrines. The Pastoral recently issued deals with two doctrines of cardinal importance: The Incarnation of Christ, and the Inspiration of Holy Scripture. In respect to both, the position taken is unequivocal in favor of the Church abiding steadfastly in "the unchanging principles of her commission and her confessions." The Incarnation is to be accepted as a mystery indeed, but a fact. All attempts to make it intelligible have only resulted in explaining it away. Inspiration means that the same Spirit who "in times past spake by the prophets" still speaks to men in the sacred page. It does not rob the writers of human limitations, nor forbid severest criticism, but does assure that Scripture contains the whole truth. Some men have gone into the Episcopal Church because they believed it allows great liberty of thought. But if its rubrics and the Book of "Common Prayer" are rightfully recognized, there is no church in which a man who has imbibed modern heresies is less welcome. Only by an utter lack of honesty can most men who leave the "denominations" for doctrinal aberrations find a refuge in the Episcopal fold.

The Diocese of Springfield

Leading dailies in New York and Chicago have shown a remarkably just appreciation of the true bearing of the Pastoral upon the controversy with "Unitarian Episcopalianism," and of the weight which such a pronouncement must have in determining the final issues of the contest. It is evident that *The New York Tribune* was taken by surprise at finding the Bishop of Springfield and his supporters endorsed by the entire episcopate of the Church "in the most uncompromising way;" for it was not so very long ago that *The Tribune* editorially denounced the Bishop as an illiberal reactionary. However, we wish to assure *The Tribune* and all others, that what it terms "the triumph of Bishop Seymour," is, with him, no personal matter, and that he has labored for no personal ends. He has been supported by multitudes in the Church with their sympathy and prayers, and by many with voice and pen. The Pastoral is the united utterance of the great body of the Church, speaking through the Bishops. As such, it had the endorsement of almost all Churchmen, even before it was penned, because it expresses the faith of the corporate body of the Church.

The Household

The Saint of the Guild.

BY WILLIAM B. CRISHOLM.

Hers is the noblest womanhood of all;
I miss her presence in the glittering hall
Where sensuous beauty revels in the grace
Of jewelled breast and rosy-radiant face;
But in the home of lowly poverty,
As Christ once went, there will such woman be.

She glides on these sweet missions like a dream
As light that falls upon the oak-fringed stream,
Not bold nor dazzling, but of gentlest kind,
Strict with herself, to others' weakness blind.

She lacks not grace nor glowing womanhood.
Ah, me! far sweeter than my garden rose
The tint that blooms upon her cheek—fain would
Less saintly man the depths of such a soul
Explore, and turn the mirror of such life
Upon his own in contrast—as a goal
The love she too might bear as loyal wife
To seek with rapt conviction of its worth;
But hers are starry aims, and his low earth.

Perhaps in other years, all aged and bent,
He, wandering 'mid the weeping willows' maze,
Shall catch dim script upon some monument,
Some mournful echoes of his olden praise;
And with the saint who in her beauteous youth
He loved and lost, hold converse through the sod;
But hers was life apart from earthly gyves;
'Twas hid in Christ and now it rests with God.

Monographs of Church History

VI.

HENRY OF HUNTINGDON—ARCHDEACON AND HISTORIAN

BY M. E. J.

So far we have been traveling side by side with many chroniclers of various degrees of interest and importance. Since the first and best, the model of all later ones, the Venerable Bede, passed from our sight, a crowd of more modern historians has pressed around us, telling the same tales with varying lights and shadows, so that the heroes of one are the villains of another. The names of William of Malmesbury, Florence of Worcester, Simeon of Durham, and all the rest, have a certain charm for the mind of the student of English history, but not one of these conveys the same idea of personal interest as that of Henry of Huntingdon. Without wishing to thrust himself before the public in a conspicuous manner, he has contrived by a few words here, and an allusion or description there, as well as by the stray verses and elegies with which his history is interspersed, to give us a very charming picture of himself and his surroundings. He was born in the end of the 11th century, and his father was Nicholas, a priest of the diocese of Lincoln, and at one time Archdeacon of Cambridge. This is a significant fact, for it proves that the married clergy held positions of honor as late as the 12th century. Henry speaks of his father as if it were a perfectly usual thing for a clergyman living in the world to enjoy family life; the only trace of feeling which he exhibits on the subject is, when speaking of a synod held in London by Anselm in 1102, by which a law had been passed prohibiting the marriage of priests, he remarks, "a thing not before forbidden," and later, "some saw danger in a strictness which * * * might lead them to disgrace their Christian profession." How tender his love and admiration for his father must have been, we may judge from the following quotation from his history in the year 1110:

"The same year, Nicholas, the father of the author of this book, departed this life and was buried at Lincoln; of him it is said:

"'Star of the Church that set in gloom,
Light of the clergy to the tomb,
Quench'd in its darkness, Lincoln's son,
The honor'd Nicholas, is gone.
But the light bursts forth, the heart to cheer,
And the star, seen through the dimming tear,
Dawns in a brighter hemisphere.'

"The writer has inserted this notice in his work, that he may obtain from his readers some equivalent for his industry, so far as they may be disposed, with a feeling of pious regard, to join him in the prayer, 'May his soul rest in peace, Amen.'"

Who could fail to comply with a request made with such touching simplicity and earnestness? It certainly makes us feel that the Archdeacon of Huntingdon possessed earnest faith as well as filial piety. But to return to his youthful days. He was brought up in the household of Robert de Bloet, Bishop of Lincoln, a prelate who lived according to the custom of the day, in luxury and splendor which would have suited a great noble better than an ecclesiastic. Henry thus describes his court.

"I saw his retinue of gallant knights and noble youths; his horses of price; his vessels of gold, or of silver-gilt; the splendid array of his plate, the gorgeousness of his servitors; the fine linen and purple robes, and I thought within myself that nothing could be more blissful. When, moreover, all the world, even those who had learnt in the schools the emptiness of such things, were obsequious to him, and he was looked up to as the father and lord of all, it was no wonder that he valued highly his worldly advantages. If at that time any one had told me that this splendor which we all admired ought to be held in contempt, with what faith, in what temper, should I have heard it? * * * It appeared to me that nothing could exceed happiness so exalted. But when I became a man * * * I began to value less what before I had so highly esteemed."

In spite of all the temptations to a life of ease and luxury, the young man seems to have studied hard, and done credit to his tutor, Albinus of Anjou, one of the most learned men of the day. At that time the Church was the only place open to men of studious taste, and Henry probably looked forward to clerical life as the only congenial possibility. Whether he had a very strong inward call to the priesthood for the highest motives, does not appear, though we have no reason to believe otherwise, for his writings prove him to have been an earnest, religious man, with a deep love for the Church and sincere sorrow for the great afflictions through which she was passing. His first preferment was to a canonry at Lincoln, and later, probably when he was about thirty years of age, he was made Archdeacon of Huntingdon. He spent the rest of his life in this quiet town, and it is pleasant to leave for a moment the turmoil and struggle of the opposing factions which troubled Stephen's reign, to contemplate the life which this gentle scholar led in the retirement of country life, engrossed in his books and parish work. Henry's love for his home is evident from a passage in the 6th book of his history, where, in recording an invasion of the Danes in 1011, he thus describes the place:

"The river Ouse washes three fortified places which are the chief towns of the counties of Bedford, Buckingham, and Huntingdon. Huntingdon, that is to say, the 'Hill of Hunters,' stands on the site of Godmanchester, once a famous city, but now only a pleasant village on both sides of the river. It is remarkable for the two castles before mentioned and for its sunny exposure, as well as for its beauty, besides its contiguity to the fens, and the abundance of wild fowl and animals of chase."

Henry of Huntingdon, in this quiet retreat, wrote his famous history, which has always held its place among the English classics. Besides this, he wrote much in a lighter vein—epigrams, poems, both sacred and amatory, and satires. Decidedly there was nothing of the ascetic about this ecclesiastic, as his works abundantly prove. A little poem of his addressed to Alice, second queen of Henry, at the time of her marriage, shows no lack of a gallant appreciation of the charms of the fair sex.

"Why, royal Alice, does the Muse
To aid my song of thee refuse?
What if thy radiant charms amaze,
And we, in awe and silence, gaze!

"Not dazzled by thy diadem
And many a sparkling, precious gem,
We veil our sight in mute surprise,
But 'neath the lustre of thine eyes.

"All aids of ornament are scorned
When charms are brightest unadorned,
But nature stamped her choicest grace
On thy fair form and beaming face.

"Though poor my lay, yet still I crave
You'll reckon me your humblest slave."

Surely the worthy archdeacon merited a gracious acknowledgment of this graceful bit of adulation from the fair lady. But it was only occasionally that he allowed his muse to descend to subjects of this nature; generally the verses which besprinkled his pages, when his feelings grew too strong to be properly expressed in prose, were inspired by the sufferings of the Church, or of the oppressed nations, the bright deeds of glory of the heroes of English history ancient and modern, or the virtues of his friends and patrons. Among the many which are above the average of the day, both in thought and diction, is a welcome to Prince Henry, afterwards Henry II., who had just arrived in England to claim the throne of his ancestors. I quote a few lines from Henry's address to England on landing.

"Thy own red cross, proud England, leads me on
To fields where glory, freedom, shall be won.
Fit emblem ours to consecrate the fight
Of suffering innocence with lawless might,
I come to cause the tyrant's rule to cease,
And o'er the gasping land spread smiling peace;
Land of my sires! thy blest deliverer be,
And Christ, me aiding, give thee liberty.
Or, lifeless, on thy blood-stained soil to lie,
For thee to conquer, or for thee to die."

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40 YEARS THE STANDARD

The writings of Henry of Huntingdon and of William of Malmesbury mark a period in historical literature—the transition from the dry old chronicles consisting merely of a scanty record of events, year by year, with an occasional miracle or legend, which is generally too tough for modern digestion, to the history of the present day. The events are described with much more spirit and elegance of diction, the characters are often drawn with a masterly touch, and there is a dawning tendency towards the philosophical and critical treatment of events and characters which has been so thoroughly developed by the modern historian. But of course the transition was gradual, and our author is not entirely emancipated from the amusing credulity of his predecessors, as when he remarks in writing of Ireland:

"No reptiles are seen there; no serpent can exist; for though serpents have been often carried there from Briton, when the ship approaches the shore, as soon as they breath the air wafted from the land, they instantly die. On the other hand, almost all the products of the island are antidotes to poison. In short, we have known persons bitten by serpents, to whom the scrapings of the leaves of books, brought from Ireland, immersed in water, having been given to drink, the potion immediately absorbed the venom, which was spreading throughout the body, and allayed the swelling."

But tales of this nature occur principally in the early part of the work, all the materials for which were drawn from the monkish chroniclers, so we can hardly wonder that a few of their absurd legends have crept in; but in the latter part, where the archdeacon relates contemporary events with so much vigor and spirit, we

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find little trace of a superstitious love of the marvelous. We only regret that he considers it necessary to moralize at such length on so many occasions, for his reflections are often more suitable for a sermon, than for a history, and tend to make parts of his work a little tedious. There are a few anecdotes for which we are indebted exclusively to Henry of Huntingdon, notably the favorite one of Canute and the rising tide. He does not mention his authorities, but they were doubtless genuine, as he says: "I shall relate nothing that has not been told before, except what is within my own knowledge, the only evidence which can be deemed authentic."

Besides his history there are preserved several volumes of poems and letters of more or less interest, one of which, "The Letter to Walter," deserves special notice. Walter is supposed to have been archdeacon of Oxford, and was a very dear friend of Henry of Huntingdon. The letter was probably written in 1135, and contains a good deal of interesting information about the Church and the great ecclesiastics of the day. It is entitled, "Henry, Archdeacon of Huntingdon, on Contempt of the World," and, as its name suggests, it is full of moral reflections on the vanity of earthly pleasures. Just as the letter was finished, the news of the death of his friend was brought to the writer, and he adds a few words expressing his deep love and sorrow.

Probably the greatest events in the life of the archdeacon were his two journeys to Rome with Alexander, Bishop of Lincoln, in 1125 and 1144. This prelate, the nephew of Bishop Roger of Salisbury, and friend and patron of our historian, was a man of such luxurious tastes and manner of living that his contemporaries gave him the name of "The Magnificent." He was a good friend to the Archdeacon of Huntingdon, who evinced his gratitude, not only by dedicating to him his greatest work, the English history, but by ever mentioning his name in its pages with affection and admiration. His words were prompted by no spirit of flattering adulation, for Henry of Huntingdon was ever fearless in denouncing evil in prince or prelate, and did not hesitate to write of the Conqueror and his sons more than once in terms of severe condemnation.

In spite then of the scantiness of the details which we have been enabled to collect concerning his life, we may yet form a pretty clear estimate of the character of the priest, historian, and poet who was Archdeacon of Huntingdon so many years ago. A gifted scholar, affectionate son faithful friend, and earnest Christian, his personality stands out from the crowd of ecclesiastics of that day, like a fair green islet in a stormy sea; and as we close his book and bid farewell to the companion who has walked beside us so far on our way, it is with a feeling of gratitude to the man who left the pleasures of a court, to lead a life of study and meditation on the "Hill of Hunters," the "pleasant village" which lay on "both sides of the river."

(To be continued)

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Ellen Alcott

A TALE OF TRUE LOVE

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BY FANNIE SOUTHGATE

CHAPTER VII.

"A telegram from your father, dear, to say that you may stay longer, if you choose," said Mrs. Carter the next morning at the breakfast table, in answer to two pairs of anxious eyes fastened on her face as she tore open the yellow envelope and read its contents. "You may read it if you like; he will write later, and, I suppose, explain why he had not answered my letter before. Well, that is fixed to our mutual satisfaction, at any rate, and all your last night's tender farewells go for nothing," she said with a smile. "Now I shall write at once, and accept Mrs. Robinson's invitation for Thursday, as you are to be here. It is very nice, dear child, not to have to give you up just yet," and as she passed Ellen's chair she laid her hand caressingly on her shoulder. She had become really attached to her young companion during her stay in her house, and was loath to part with her. To be sure, as a wife for Henry, she did not approve of her at all. That fortunate young person must be endowed with wealth and position, as well as all the virtues and graces of her sex; and when, in her son's earnest looks, his evident restlessness when Ellen was with others, and his abstraction, she had read unwelcome signs of his attachment for her, she had resolutely put all such thoughts away, and used more means of throwing her with Farrant.

On hearing of this individual's sudden departure the following day, however, it must be confessed that her suspicions were painfully aroused, but she had too much delicacy to broach the subject to the girl until she spoke of it herself. Later, on the same day, came a long letter to Ellen from her father, as well as a little note to her kind hostess, and in it the cause of his silence was readily explained. On returning home after two days spent with one of his numerous country parishioners, who had urged his present lonely state as a good excuse for his paying a long-talked-of visit, Mr. Alcott had found Mrs. Carter's letter, when, it being too late to write before the day set for Ellen's departure, he had telegraphed. Now, he wrote, he was sorry to have done so, as the mail that day had brought him a letter from Jack Milton, saying that he and his mother would spend some hours at the rectory on their way home from a little trip in the South, taken for the benefit of the latter's health. He knew how sorely disappointed both of them would be at Ellen's absence, and Ellen, remembering that her last letter to Jack had spoken certainly of her being at home on the 15th, and feeling sure he had arranged his visit accordingly, knew his disappointment would be deeper than even her father guessed.

Her first impulse was to rush off at once to Mrs. Carter, tell her she could not delay her departure, pack her things as quickly as possible, and catch the train which it had been her original intention to take. On second thoughts, however, what excuse could she give for the sudden change of plan—she who had been all eagerness to stay a few hours before? No, she must carry out her former plan of extending her visit the two weeks longer so eagerly asked for, and miss this dearly coveted opportunity for a glimpse of a face and sound of a voice dearer to her than all the world.

Henry Carter, always observant where she was concerned, noticed the forced brightness of her manner, and evident effort to be cheerful, and taxed her with it as they sat together in the library, where they had adjourned after luncheon.

"What is the matter, Miss Ellen? You seem troubled and worried. We flattered ourselves that the change in your plans would prove as agreeable to you as to us, but apparently it is not. Has anything happened to make you regret your decision? I trust not, for you do not know what a real pleasure your presence here is to us both."

For one instant she felt tempted to tell him of her desire to be at home that very day, and of the reason why. He knew of the warm intimacy between the Miltons and her own family, and would not think it strange she should be unwilling to miss this chance of seeing them, but Henry Carter was not one to whom confidences were easily made, and, though Ellen knew she had no more sincere friend, she decided, on second thoughts, to say nothing of her wishes, but pass off his questions as best she might; so she answered lightly:

"Oh no, nothing is the matter; you know one often gets an attack of the blues with little or no cause. Perhaps I am a little bit homesick, though I really love to be here with your dear, kind mother, and I know I am being sadly spoilt amongst you all."

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you; it is your turn some time, you know. But don't get homesick yet, I entreat you. Why, just think how well your father has gotten along without you all this time; I am sure he will manage as well during the rest."

"That may be logic," she answered, laughing, "but I can't quite see it. However, I do not flatter myself that he is inconsolable, and though I shall be glad to see her dear face again, I mean to make the best of the time which is left me—*apropos* of which, what do we do this evening?"

"That you must ask the mother; she arranges all such details. For my part, I should love nothing better than a quiet evening at home. I am growing far too old for all this gaiety. It does very well for young, vigorous persons like yourself, but it is wearing on the system at my age, and after so many years. What do you say? Could you be heroic enough to give up dancing, talking, and being admired for one evening to keep a weary old bachelor company?"

"I should be more than willing; to tell you the truth, I am just a little weary myself—only a very little, however, and I am sure it will not last long."

"No, of that I am quite sure. Such thirst for gaiety I have seldom seen; nevertheless, I shall take a mean advantage to make you give me the quiet evening with you for which I long. Will you?". he asked, holding out his hand. Laying her own in it for a moment, she gave the required promise, all the more gladly because her thoughts were very far away that evening, and she felt heartily disinclined to the gay chatter and effort which she would be required to make. After a few words of thanks, Carter left her to go to his work again, less unwilling now that he had the promised evening in store; and Ellen, left to her own devices, drew a chair to the writing table, fetched her portfolio, and sat down to make use of the half hour or more which was to be hers before Mrs. Carter summoned her for the afternoon drive or calls, in writing a loving little letter to her father, in which, spite of all her efforts to the contrary, he could plainly read her evident distress at missing those two dear friends, who, in their turn, were greatly disappointed. She sent another letter, also bearing her distress in less guarded terms, which did much to cheer the down hearted fellow whose pleasure in his little trip had centred in the thought of that one day to be spent at Longwood.

At one of the houses where they dropped in for a chat and a cup of tea that cold wintry afternoon, Mrs. Carter and Ellen found a bevy of choice spirits, both young and old, and one of the former had caused much speculation and surprise at the intelligence which she brought of the sudden departure that day of Leslie Farrant, for parts unknown.

"I went to the train," said this now important personage, "to see my friend Miss Cox off, and Lo and behold who should I find there, bag in hand, but Mr. Farrant! My eyes opened wide in amazement, and as he came up to speak to us, I just went for him. 'Do you mean to say you are going away, Mr. Farrant, now in the midst of everything, and only two nights before the great Ludlow ball? But perhaps you are only going for the day and night,' I added, though the checks he held and the length of his ticket seemed rather suspicious."

"Yes, I am going away, Miss Bessie," he answered indifferently, "and nothing more I could say would induce him to tell whyor where he was going. Isn't it mysterious? Why, Leslie Farrant has never been known to leave town during the season before, since he was a baby, and to miss the Ludlow ball too, when he has been so devoted to Mary Ludlow all the winter? It certainly is the strangest thing!"

Mrs. Carter, glancing at Ellen during this speech, saw the color come and go in her cheeks, and her evident uneasiness, though unnoticed by others, roused a strong suspicion in that lady's mind. Had the foolish fellow made a muddle of things, after all; had he been too precipitous or too frivolous, as she feared he would be? It was certainly provoking, just when she had fancied and hoped all was progressing so smoothly.

As surmises arose, and reasons were suggested from all sides as to this strange behavior of the social favorite, and regrets were expressed from one and all at his absence, Mrs. Carter made her adieux, and, with Ellen, quietly withdrew. Her curiosity, however, could contain itself no longer, and as they drove along she ventured a few questions and remarks on the subject of Leslie Farrant on her own account.

"Did you know Mr. Farrant thought of leaving town, Ellen?" she asked. "You were the last to see him before he left, did he confide his intentions to you?"

"Yes," answered the girl reluctantly, fearing to what further questioning this might lead, "he spoke of running off for a little trip; he did not say, though, where he should go."

"But did he say why?" persisted her companion. "That is more to the point, it strikes me."

Cornered thus, what was the poor child to say? None of the little prevarications so ready to the lips of many girls, and learned in lives spent in that society whose code is deceit in all where truth is inconvenient, would have been possible to her; the truth alone remained.

"He did not wish to see me again just now," she replied, falteringly; and the elder woman, finding the confirmation of all her worst fears in this admission, said no more.

But her thoughts would revert over and over again to her son's evident admiration for the girl, which, she unwillingly admitted, seemed to increase from day to day, and this anxious mother regretted the part she had taken in throwing them together for these two weeks longer. At that time, however, she had had great hopes of Leslie Farrant, and the girl's evident liking for his society had helped to make these hopes stronger, now only to be dashed to the ground.

This evening, from which Henry Carter had hoped to gain so much pleasure, was a failure after all, a caller putting in an appearance after dinner, and staying interminably it seemed to the man who paced the library floor, having withdrawn there ostensibly to write urgent letters; in reality, because he could no longer contain his impatience and vexation at this blow to all his hopes.

The next day began the usual routine of parties and balls, among the latter the great affair of the Ludlow's, which had been the talk of the season, and at which Ellen Alcott, a sweet picture in pure, soft white tulle (a gift from Mrs. Carter), with pale blue forget-me-nots in her hair, and against her dazzling neck, was the acknowledged belle and beauty; and many a callow youth, and those as well who were older in wisdom and experience, fell victim to her charms. Henry Carter could scarce keep his eyes from off her, much to the distress of his fond mother, who, in her turn, was closely watching him, and though proud of the girl's charming appearance and many conquests, was not yet prepared to welcome her as her son's wife.

(*To be continued*)

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Children's Hour

Bert's After Thought

"I really am in a great puzzle," said Bert's mother, coming into his room.

"What about, mother?" he asked.

"Why, about looking out for you this afternoon, dear. Your Aunt Emily has sent me a long list of articles to shop for—things which she really wants."

"O, dear!" exclaimed Bert, with an impatient twist on his pillow.

"Yes, I see how it is, poor fellow." Mother passed her hand tenderly over his tousled hair. "You can't spare mother, can you? And as I have always said, and still hold by, that one's own home duties come first, why, there's an end of it. Aunt Emily's shopping must wait."

If mother had been capable of a subterfuge she might certainly have been suspected of playing on a peculiarity of Bert's, and it may be said, of a great many other impulsive, generous-hearted boys. Oppose him, and he would obstinately stick to his own way. Yield to him, and he was ready to yield.

Bert might just now be held a little excused for impatience. He had been for a week kept in the house by a gathering in his head which had given him great pain. He surely, he thought, needed all the help he could get to while away the weary hours.

But there was another side to it. Aunt Emily was always kind. He knew well enough that she would at any time give up her own convenience for that of somebody else. And mother had stayed with him all the week, so it would surely do her good to get out for a while. It would not, however, do to concede too much at once.

"I do need you so badly—" he began, with a woeful face.

"Certainly, dear boy." Emily will understand at once when I write her."

"But I hate to have her disappointed. Can't Hattie read to me a while?"

"Well—Hattie's very busy on something she particularly wants to finish. She wants to know if it will do if she comes to you at five?"

"Of course," said Bert, discontentedly. "Well, you're to go, anyway, mother. And I shan't mind at all," he added, a better impulse seizing him at sight of her worried face. "George Rainer promised me he'd come over and bring the last St. Nicholas—I wish we could take it. That'll help me through."

"And you'll remember, dear, that if you're very careful to-day and don't go out of your room you may still hope to be well enough to play in the tennis tournament. Well, you're a dear, good boy to let me go. I will hurry home as fast as possible."

Left to himself, Bert waited with tolerable patience the first half hour. As his friend Gorge did not then appear, the next half was much more restlessly passed. At the end of the third, Bert had fully decided that he was a thoroughly ill-used boy.

"It's mean, I say—the way I'm treated. There's Hattie off in her room busy—about some girl's nonsense, I dare say. It's a pity if she can't come and stay with me for awhile. And that George Rainer—I'll give him a piece of my mind when I see him. He knows how much I want him to come. Playing tennis, I s'pose. All those boys have a fine chance of practicing and getting ahead of me."

Another half hour.

"I declare it's too bad. A fellow to be

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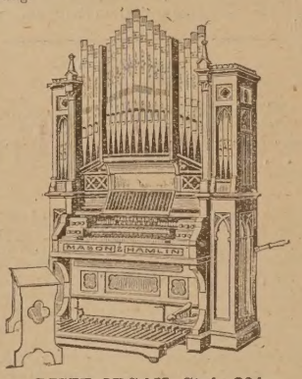

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sick this way and left alone. After all it does seem as though Aunt Emily was always wanting something done. Nearly four o'clock. I mean to write a note to George and tell him just what I think of him."

Bert found a pencil and let himself out in true school-boy style on his friend. As anger usually grows when seeking expression he wrote some hasty, bitter things which greatly relieved his mind.

"There now!" he said, folding the note with great satisfaction. "That'll give him to understand I've had enough of him for awhile. Here Hannah," he called to the maid, "put that in the school box." The school box was inside the gate, one of several in which the boys of the neighborhood carried on a correspondence of their own. Each boy, in passing, looked for letters and passed them on to the one addressed. After the writing of this letter Bert waited with such patience as he could muster. The quiet of the room was favorable to meditation, and no really well-meaning boy can think long without his better self getting uppermost. Wasn't he a little ashamed of himself for giving way through these long hours to such a spirit of fault-finding? Both Hattie and George had been very kind and attentive since he had been ailing. And he recalled words of his mother's—words which had such a beautiful sound as they came softly from her lips, but which restless, headlong boys couldn't be expected to put into practice. But why shouldn't they? "The grace of an unselfish spirit which seeks to bear suffering patiently rather than throw too much of the burden of it on others. The forbearance which forbids hasty anger, the love for justice which avoids quick accusation."

"I wish I was all that," said Bert, with one of his restless twists. "I suppose I might be. It must be good to feel through and through that you're trying to be good—to be your best to folks, and to—please God. I've half a mind to begin now. But I'd rather begin some time when things weren't so hateful. Why—it's ten minutes after five and Hattie hasn't come. And mother told Hannah to send up my supper at five because I made such a poor dinner. And I thought mother would have been here before this time. She said she'd hurry."

Back upon his pillow Bert plumped himself, wondering what he could say to each and all of them which would be severe enough for the occasion. Just as he had a speech arranged for each, cutting, stinging, and dignified, he heard Hattie pass his door and go down stairs. He was just about to call her in that she might hear what he had to say.

"But I'll wait," he said. "It will do when she comes up again."

A few minutes later Hattie rushed in.

"O, Bert," she exclaimed, "you been alone all the afternoon? I thought till Hannah told me just now that George was with you."

"I have'nt seen him," said Bert, with dignity. "I s'pose he thinks there's better fun than poking here with me."

"I'd have been down sooner, anyway," went on Hattie, "but, oh! I do believe I'll tell you, when you've been having such a doleful time, though I meant to keep it for a surprise next week." She flew upstairs and returned with a flannel outing shirt. "Look," she said, "I've been at it all this afternoon, working these rackets on the collar and pockets. This Saturday afternoon was the only time I had, you know."

"You dear boy," broke in his mother's voice, as Bert was examining with great pleasure the dainty embroidery on his tennis shirt. "To think I am so late. But it was because I waited at Ford's for something they were just unpacking, and I knew you would be so pleased." She held up a tennis cap of exactly the pattern for which Bert had been longing. "But here's your supper."

"And it's sorry I am it's so late," said good-natured Nora, as she came in with a tray. "But these quails was sent late and I thought I'd take the time to dress one for your supper."

"Hattie," said Bert, "will you please to run down to the school box and see if there's a letter there that I wrote to George Rainer. Bring it up if it's there."

To his great thankfulness the note was brought to him. As he was sitting at his dainty little supper he glanced over the words he had written in anger.

"How did I ever come to write such!" How gladly he crumpled in his hand the hateful thing and flung it in the grate, thankful in his very heart that no boy had chanced to pass that way and carry to his friend his words written in the heat of unreasonable anger.

"May I come in?—I don't know what you have been thinking of me," said George Rainer, opening the door after a light tap, "but all the while I've been saying to myself: 'Bert knows me too well ever to think I'd go back on him.'"

"Sit down," said Bert, as a color rose to his face.

"Just as I was on my way to get the magazine," went on George, "I met Ned Graham, and he asked how you were, and then he told me he had a bound volume of *St. Nicholas* and if I would go over to his house I could have it for you. Thinks-I-to myself, that'll be tip-top for Bert, but it's farther over there, you know—"

"Yes," said Bert.

"Took longer to go. And as I was coming back I fell in with some folks that had had a kind of a mishap away out on that lonely road—an old man and two small boys with something the matter with their harness so they couldn't go on. I couldn't leave them in such a muddle, of course, so it took me all this time to go for a strap and help them tinker up. No, thank you, I can't stay. Isn't it a jolly book for you just now? Good bye."

"I tell you what," said Bert, slowly to himself when, later, he lay in bed finding sleep less prompt in coming in these days of his forced quiet. "Yes, I-tell-you-what, I'll never again write a thing when I'm angry. Just think, if George had read that! And," he went on after a few moments of further thought, "and I'm most willing to say, I'll never speak when I'm angry. That would be harder, but I've a great mind to try it."

A good resolution for other boys as well as Bert.—*The Interior*.

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Household Hints

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